

The Constitution comes home — beginning of a new age

by Kathy Vandergrift

Kathy Vandergrift is vice-chairman, Committee for Contact with the Government of the Council of Christian Reformed Churches in Canada.

In a few weeks the Canadian Constitution will be brought home. Should we celebrate? Should we weep? Or should we ignore it?

Many Canadians are simply glad that it's all over. It has been a long struggle, climaxing in the last year. 1981 opened with a vicious fight over resource rights, and the power struggle between the federal and provincial governments continued all year. Western separatism joined Quebec separatism as a threat to national unity. Cost-sharing agreements, transportation policies, and trade negotiations all became part of the battle.

After a brief summer rest the Supreme Court ruling forced a compromise but native people and women were left out, and a majority of the population was more concerned about high interest rates. Now, say many people, it is time to get on with the real business of our country.

Other people will not welcome the Constitution because of the actors involved. Anti-Trudeau attitudes, the Lougheed-Davis stage show, and the questioned motives of Levesque have all clouded the constitutional debate.

Indeed, it has not been a noble experience. Many readers may ask how a Christian church, especially the Christian Reformed Church (CRC), can get involved in a mess like that?

To answer that question we must look beyond the headlines and the day-to-day squabbles. The Constitution of any nation is a basic statement about the nature of justice and the task of the government in that nation. It could be called a nation's creed.

The CRC preaches justice, and it prays for justice. The Bible repeatedly asks every believer to do justice. There is no escape from that task for the church or the individual Christian.

If preaching and practising justice is our task, we have no choice about our involvement. To say nothing in the major debate about the basis of justice in our country would say a lot. Our silence would say that the CRC doesn't really care about justice in Canada.

For this reason, the Committee for Contact with the Government (CCG) drew attention to some basic questions of justice in letters to our public leaders last spring. The Council of Christian Reformed Churches in Canada, in its November session, sent a telegram asking the government to recognize the rights of all people, including native people, unborn children, and the rights of the various value groups within Canada to publicly express those values.

Our concern about the Charter of Rights is rooted in the belief that every person is created in the image of God and is given a task which he/she must have the freedom to perform. Therefore, he/she has rights, basically the right to live decently and responsibly. For rights always go hand in hand with

responsibilities, a fact which is not emphasized enough, also in the constitution. The right to worship as we see fit, for example, carries with it a responsibility to protect the rights of others as well.

What about the final outcome? There is much in our new constitution for which we can give thanks, as a church and as individual Christians. It does protect many basic rights which people must have to be free to respond to God's call. Whether it is strong enough, whether the provincial power to override many sections will be abused, and whether it will be subjected to expensive lawyers' games are all questions which merit our continuing attention.

A statement protecting native rights was included, thanks to public pressure on both levels of government, but it is a weak statement. The upcoming federal-provincial conference on native concerns will be the test of the governments' commitment to deal co-operatively with native people. The Committee for Contact with the Government has communicated again the concern of the CRC for fair and just dealing at that conference, remembering that native peoples too are image-bearers of God and share in our calling.

Group rights have not been included. That concept, accepted in the Dutch tradition, is not well understood in North America, the flowering of individualism. We need to keep talking about pluralism at all levels of government, and struggle ourselves with what that means concretely in a society with a very diverse make-up. We must be careful that we do not apply the concept to protect our rights and ignore the rights of those with whom we disagree.

The Constitution does outline the specific powers of the federal and provincial governments, but it is weak on the responsibility of government. Much will depend on the way the



Ralph Heynen

Pine Rest dedicates Ralph Heynen Pastoral Care Centre

Pine Rest Christian Hospital recently dedicated a new Pastoral Care Centre in Grand Rapids and named it after the Rev. Ralph Heynen, Hospital Chaplain from 1943 until his retirement in 1972. Pine Rest Christian Hospital is a centre for treatment and rehabilitation for people of all ages who have emotional problems, developmental disabilities, or problems of behaviour and adjustment to life.

At the dedication ceremonies, the Rev. James Kok, chairman of the hospital's Department of Pastoral Care Services, stated: "The new centre is an acknowledgement by the administration of the vital role the chaplains play in the healing of the 'whole'

person. Before Heynen came to Pine Rest in 1943, hospital chaplaincy was a job usually given to men who were on the last legs of their ministry. Ralph showed that the chaplaincy was an integral and important facet of the total therapy program. Ralph emphasized the holistic approach — that the spiritual dimension is as essential as the emotional and physical aspects of mental health."

The new Centre features a meditation room where patients and therapists can pray with patients and where clergymen may meet with parishioners who are patients. Rev. Heynen has been a regular columnist for *Calvinist Contact* for several years.

Constitution is applied. Will it be used by each branch of government for its own advantage, or will it be used to build a respectful and caring nation?

No one is pleased about the isolation of Quebec in the compromise solution, certainly not a Christian church concerned about justice. We, too, have a

role to play in healing the deep-seeded antagonisms, and we must continue to look for ways and means to do so.

The Constitution may be the beginning of a new age in Canadian history; it certainly is not the end for a Christian church trying to witness for justice in Canada.

Emergency food for Poland

The Christian Reformed World Relief Committee (CRWRC) announced this week that it is sending \$5000 in emergency food aid to evangelical churches in Poland. The \$5000 will fill two semi-trucks with cheese, flour, margarine, canned meat, and coffee. Protestant pastors in Poland will handle distribution to the needy.

Arrangements for the food aid are being handled by World Relief Corporation, an agency of the National Association of Evangelicals. Several trucks have already entered Poland and successfully delivered food to churches. Drivers report great needs and organized distribution of the food. Future food shipments have been restricted by the Polish government to large convoys. Forty trucks loaded with food and clothing are expected to leave The Netherlands for Poland shortly.

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Viewpoint

Anachronisms

Sometimes, in our progressive time and age, we meet an anachronism. An anachronism is something which we experience in our time but which belongs to a former time.

Somewhere a man is introduced wearing wooden shoes and knickerbockers. You hear that he is a typical Dutchman. Don't believe it, he is an anachronism. You drive through the countryside and enjoy the splendid Canadian vistas. All of a sudden you meet a farmer and his wife riding in a horse and buggy. They are very good Canadians, but in their appearance they are anachronisms.

I would like to draw your attention today to some anachronisms which might easily escape the eye and yet are very visible to everyone who has eyes to see. They are to be found in education, in association, and in labour.

Our land is a free land. We like to sing: "O Canada, glorious and free!"

One of the greatest assets of modern democracy is that of educational freedom. All children of the nation are entitled to be instructed by qualified teachers. Not only the upper class of children. No, all children of all parents.

Yet there is an anachronism here. That is that parents are not free to send their children to the school of

their own choice. That freedom is there for the parents of Roman Catholic children. It is there for those parents who consider education to be a non-religious affair.

But it is not there for those parents who are convinced that also in sending their children to day schools they must make true the baptismal promise that

say that it has been considered for years and years one of the unalienable rights obtained by modern democracy?

Employers may freely associate. And employees may freely associate. Or, is there a snag here?

One need only to be a regular reader of *The Guide*, the excellent monthly of the Christian Labour Association of

labour movement.

We point to a third anachronism. It is to be found in that labour situation, closely connected with collective bargaining, and experienced as the national disgrace and drawback, of the one strike after the other.

Canada almost has the highest strike rate in the world. We all remember the postal strike of last summer. There were no winners, only losers. Recently the longest steel strike in Hamilton, Ont. ended. There were no winners, only losers. There was a time when strikes seemed to make sense. The time of the great Industrial revolution and its aftermath, when labourers were exploited, when abuses were rampant, when a real class struggle seemed to take place.

It is misrepresentation, however, to contend that this situation is still present; it is an anachronism. How can such an anachronism be conquered?

In all the areas we mentioned we have able men and women who give leadership, and we should support them as much as we can. The main thing is and remains, however, opening of eyes for the real situation.

Who is the real eye-opener? It is He who has said: "If the Son makes you free, you will be free indeed" (John 8:36).



Dr. Louis Praamsma

Editorial

they will cause their child to be instructed in the doctrine of salvation to the utmost of their power. O yes, they are free to send their children to a Christian school, as long as they have the money for it. They must first pay for public instruction.

But this is no real freedom. This is an anachronism in our time, belonging to an age in which a paternal government decided what was good or bad for its subjects.

We would state the same with respect to the area of association. Freedom of association: Do we need to

Canada to find out. What a struggle against the stream, from one year to the next.

It was a great victory when, in 1970, the Ontario Legislative Assembly allowed an employee who objects because of his religious conviction to join a trade union or to pay his dues to such a union and to pay an equivalent amount to a registered Canadian charity. But this does not yet mean a total freedom of association in the field of labour. As was written in a special Newsletter of the CLAC, "muscle and numbers" unite to crush the Christian

Prime food land is disappearing

Last year's report of Ontario's Energy and Agriculture Policy Committee deserves my reluctant praise for at least two reasons.

First, its style and format can be read and absorbed by everyone. More importantly, the report has bluntly re-affirmed the growing energy problem in agriculture.

Our government presses churn out endless volumes of documents annually. Few are read by the public. Even fewer are worth reading. Those worthwhile few inevitably bury their message in legal and political jargon.

The Energy and Agriculture Policy report is undeniably a government document, the result of a year-and-a-half joint effort by Ontario's Ministry of Energy and Ministry of Agriculture and Food. Surprisingly, it is readable; the facts are straight forward; the message is clear cut.

Agriculture in Ontario, as in the rest of North America, has become addicted to cheap energy. On average, 18 per cent of all farm operating costs are now energy inputs. We have found it very easy to throw a little more energy at our agricultural problems: a little bigger tractor here, a little more fertilizer there, a little more herbicide everywhere. For some commodities, such as row crops, energy has climbed to one-third of operating costs.

The future demands a dramatic change. To quote the report: "The Committee believes that if Ontario

agriculture is to continue to produce at least the current proportion of the province's food needs, it must adjust from a technology based on abundant, relatively inexpensive energy to one in which energy conservation and oil substitution are priorities. Without such an adjustment, Ontario's agricultural production will not keep up with the growing provincial population."



Elbert van Donkersgoed

Issues

Elbert van Donkersgoed is Research and Policy Director of the Christian Farmers Federation of Ontario.

What dramatic changes this will require!

Consider the fact that our population in Ontario is expected to grow to 10.3 million by 2000. To provide 75 per cent of their food will necessitate an increase from 4.4 to 5.5 million hectares of foodland and an increase in agricultural productivity of 1 per cent per year.

Where will we find these hectares? Some suggest we look north, but climate dictates that northern lands will require more energy! The report notes: "As energy prices rise, the competitive advantage of the better lands located in warmer areas over cooler, lower-quality land will increase. It is therefore necessary to pre-

serve high quality, energy-efficient soils."

Quality of land

In Ontario, which encompasses over half of Canada's best farmland, these high-quality, energy-efficient soils are falling prey to urban growth and greed. Some 85 per cent of our urban development is consistently taking place on foodland even though food-

land, precious commodity that it is, makes up only a little more than 10 per cent of our land base. About 35 per cent of our urban development is taking place on land rated Class One Agricultural, despite the sobering knowledge that Class One land occupies a paltry 2 per cent of our total land base!

Conservation of energy in Ontario's agriculture demands that society find ways to keep in production the warmest land with the highest productivity potential and most accessibility to urban markets. Class 1 foodland which produces 100 per cent more food per hectare than Class 4 land with the same energy input, must have priority in the land use planning and food

production process.

The impact of the energy crisis is also raising new issues for the farm community. Will some of our foodland be used for energy production?

Most have responded to this suggestion with moral indignation. We must not let our society's massive energy appetite push us further from the goal of food self-sufficiency. Ontario, today only 75 per cent self-sufficient, cannot possibly sacrifice precious foodland to the production of energy.

But a little realism is in order. Market forces will soon make it economically feasible to produce energy from crops. As in food production, the best returns will be from the high-quality, energy-efficient soils. I doubt that our society has the will to regulate and limit energy production to marginal foodlands.

Let's face it, we have not stopped the use of top quality grain crops for the production of liquor and beer, hardly considered to be food staples. Will we now prevent the use of these same lands for the production of energy?

There's one more consideration. Food is energy. Our bodies burn it. Is there a difference between using our agricultural lands to nourish our bodies or to fire a generating station? Perhaps the time has come to speak of energy land. Of a certainty we must accept that our productive soils are of far greater importance to our lives and our society than we have admitted to date.

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Letters



John Hellinga
Pastoral Letters

The challenge of the Christian Reformed Church

During this year the Christian Reformed Church in North America will celebrate the fact that God allowed her to work and witness for 125 years on the North American continent.

We trust that it will not only be a time of thanksgiving for the blessings the church received during this period but that this denomination will also take inventory by asking: "Where are we today?" and "What are the unique challenges that face us?"

Throughout her existence the Christian Reformed Church has confessionally demonstrated that "religion" is not just a matter of the soul and can never be limited to just one aspect of life but that it pertains to the entire man in all his functions and that it, therefore, encompasses all of life.

The unique reasons for the establishment of the church already evidenced that her members lived by a broad view of religion. When our fore-fathers underwent religious persecution, they did not hesitate to leave their homeland and face the challenge of a new and untried life in a strange land.

Since they were not allowed to live by their religious convictions in their familiar surroundings, they had to live their confession elsewhere. God graciously allowed this part of His church to live confessionally, as reformed Christians, in North America for the past one hundred and twenty-five years.

These years of living before the face of God have been marked by a high view of the church and strong Biblical preaching. The church continued to play a central role in the lives of God's people and "living Word proclamation" has undoubtedly been the hallmark of the church.

Her members demanded that those called to preach the Word were to be well-trained to "handle a right the Word of Truth." The Seminary was to give the future ministers a solid theological education after they had first received a well-rounded liberal arts training in the College, for preaching in the C.R.C. was not only to be doctrinally sound but it also had to be related to everyday life. Therefore, the preachers were not to be "ivory tower" theologians, but were to be men of God thoroughly in touch with modern life and able to let the light of God's Word shine in "a dark world."

It is, therefore, not at all surprising that the C.R.C., in Article 71 of her Church Order, encourages the members to establish and maintain good Christian schools, and urges parents to have their children instructed in these schools according to the demand of the covenant.

These schools were never viewed as "isolation wards" for our children nor were they to be seen as the product of a "world flight" mentality. On the contrary the C.R.C. member was urged to take the cultural mandate seriously and thus to acknowledge the

Lordship of Christ over all of life. The nurture and education of the covenant children was to play an essential role in the unfolding of His creation. Consequently, the complete nurture of the covenant children had to be done in the light of God's Word and under Christ's Kingly rule.

Through the preaching of the Word, God's people were not only to be comforted and strengthened in the faith but they were also to be equipped to face the task in a hostile world. The pulpits encouraged the worshippers to be faithful witnesses in every area of life. Thus the C.R.C. members have been spokesmen for the Lord in various sectors of life. We find them as witnesses for the Lord in the areas of mental health, labour, the Christian press, politics, etc.

Heritage lost?

With this unique heritage, what is the challenge for the C.R.C. today? First of all, it is imperative that the sons and daughters of the church know this heritage and respectfully love it.

Sad to say, the modern progeny has a tendency to think that God has placed this now generation in North America for the first time with the impossible task of charting a radical new course without the benefits of well-worked out maps of former generations.

Unfortunately, there seems to be little appreciation for the fact that we are members of a Reformed family with deep roots reaching all the way back to the time of the Protestant Reformation.

With deep appreciation we must learn anew that our fore-fathers faced the same questions we asked and wrestled with similar problems that confronted us. We are not the first generation that asks, "How can we preserve our Reformed identity while, at the same time, function as a real leaven in society?"

Throughout the years the denomination had to fight a double battle. On the one side there was the temptation to fall into the trap of fundamentalism with the appealing allurements: "Withdraw from the world, preach to yourself and shelter yourself comfortably within the four walls of the instituted church." On the other side, God's people had to struggle with the powers of liberalism, urging the church to lose her identity in the world and to join hands with a colourless ecumenism with a built-in hatred for any creedal commitments. We should be acquainted with these struggles and show appreciation for the way the church maintained her Reformed character in a hostile environment.

With gratitude and pride we must identify with our past and seek to carry on the battle to maintain a distinct name and place in our society. Specifically, are our young parents fully acquainted with the voluntary sacrifices for Christian education made by a former generation that

was less prosperous than we are? Not without alarm we note that enrolment in our Christian schools is dwindling. Not only because many young parents do not understand the reason for Christian education, but, sad to say, among those who do understand, there is a refusal to pay the cost for Christ-centred education and a deliberate failure to identify with that "host of witnesses" that knew the secret of grateful sacrificial living.

And are we still sufficiently challenged by those who were willing to walk for hours down the muddy roads or voluntarily rode for miles through the wintry trails to attend two worship services on the Lord's Day? To be sure, they did not argue as much about the Word as we do in our sophisticated theologies, but they loved to hear the Word and desired to be doers of the same by developing a sacrificial Christian lifestyle in the light of the Word.

The growing number of empty pews, especially in the second worship service, testifies to the fact that we do not share the same love for the Word which was the unmistakable strength of the Christian Reformed Church.

The changing times also beckon the church to speak out prophetically against a lawless morality. We certainly have a biblical heritage that gives us the strength to do so.

It is a known fact that in our society every third marriage ends up in divorce. Will the church succumb to the "spirit of the age" by allowing the foundations of our Christian homes to be undermined? There is no excuse for such a moral degeneracy. For the church with a high view of the Word is equipped to proclaim the sanctity of marriage and is strengthened by the Spirit to bring healing to broken relationships.

We also bemoan the fact that the modern world lives by the principles of a new morality that declare war on the Biblical standards for morality. Is the new generation going to adopt the counterfeit Hollywood ideas of love or will they continue to live by the law of sacrificial love as taught by the Saviour in His Word? In our modern wasteland of immorality the Christian Reformed Church is challenged, as never before in history, to proclaim that there is a God in heaven who has spoken in His law and commands us to love Him above all and the neighbour as yourself.

Who of us is not frightened by the political upheavals and uncertainties that cry out to the church for the Word of justice and peace. We may not be paralyzed by fear but must go with the Gospel of righteous and peace to the public market place. There is a Word of reconciliation and shalom for a troubled world and we are commanded to let the world know about it.

For 125 years the C.R.C. was used by God as a Wordbearer in North America. Certainly, we have reasons to celebrate but let us not just remember the strengths of our heritage but may our past urge us to meet the challenging future with confidence and courage.

The times are changing but God and His Word will always remain the same. With our faithful God on our side and the Sword of the Spirit in our hands we may continue to live with confidence. We have the built-in strength as a Reformed Church to be continually in a process of reformation, for a reformed church is a reforming church.

Advocates gentle approach to Marxism

Dear Sir:
Re: Pastoral letters.
(December 25, 1981),
"Christianity and marxism don't mix."

In the first century, Ignatius of Antioch wrote, "for the envy of the devil is unseen indeed by many, but against me it wages the fiercer war. So then I crave gentleness, whereby the prince of this world is brought to nought."

Jesus was born into a world dominated by the Roman Empire. There were many things which were in need of reform. Now when we find Jesus (Matthew 22) he does not get into institutionalized religious or philosophical systems, rather he lets each decide where allegiance must lie, he makes it a personal decision.

In John 8 we find Jesus, an adulterous woman, and a righteous crowd. Jesus' response gave us insight into our sin, and he sent the woman on her way telling her not to sin again.

In Luke 11 Jesus shows us our attempts to reach righteousness. Jesus teaches us that the law is fulfilled when we meet our neighbour where he is, not in institutionalized correctness.

As I read the pastoral letter I was struck by the phrase "godless marxism". I find such a phrase to do great violence to what Jesus taught us. We need to realize that "godless" is a judgment. Now had someone said "godless" capitalism, "godless" profit motive, "godless" church, "godless" television, or "godless" science there would have been an uproar; the judgment would be strongly refuted.

There are many "isms" in our past, present and future. God has given us many insights into the isms of our age, including marxism. But our attitude to them must be gentle; we must not use our insight to cause physical, emotional, intellectual or other

violence to the isms.

Looking back at the early church we understand how the various isms were used by the Lord to hasten the spread of the good news. The Lord has prepared many fields, he has watered them and is sending the harvesters. As Christians we must know the sensitivities of the field we are harvesting. The Christ knows our sensitivities. He's been here (Hebrews 10).—

Let's put down our torches of violence before we burn down the harvest. Let's pray for our brothers who are trying to work out the Kingdom of God in fields wherever they are. There are things in many of the isms that are needed in the Kingdom of God, and I am alarmed by the violence which will throw out the baby with the bathwater. Some discernment is called for, so that our interpretation may be clear and gentle.

If Christianity and marxism are like oil and water (they don't mix) let's pray for the Holy Spirit to act as detergent, so that God may be glorified.

Assuming physical violence is always wrong because it harms a creature in the image of God, how do we approach the religious wars of the 1560's or who would have cried had Bonhoeffer succeeded?

John Van Egmond,
Regina, Sask.

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Church Page

Pastoral Pondering

Lotteries: evidence of financial problems

This week we were made aware of the latest federal-provincial controversy: **lotteries**. Mr. Gerald Regan, in charge of sports, has announced a new lottery, modelled after the lucrative European soccer pools. Already there are three lotteries, controlled provincially, operative in Alberta.

Historically the Christian church has always opposed gambling. That opposition did not stem from a black-on-white biblical statement or injunction that it is wrong to be involved in a game of chance. There is none such in scripture. Rather the church's opposition stems primarily from our understanding of what the Bible tells us about stewardship. For example, when a church has to resort to bingo games in order to replenish its coffers, or a Christian school resorts to a raffle in order to finance some project, then that is a sad commentary on the stewardship exercised by the members of that body.

It is no different with respect to the state. Governments resort to lotteries as a method of taxation precisely when some enlightened modifications are in order. That's a nice way of saying that they resort to lotteries when they are in financial trouble and should be engaged in putting their financial houses in order. Therefore, the announcement of this new lottery signals a failure in governmental stewardship. To this we must add that lotteries, like alcoholism, are addictive. Lotteries prey on the poor with carefully designed promises of instant wealth. We should protest vigorously this latest abuse to our Member of Parliament and to the minister responsible.

Rev. H.G. Samplonius,
First Chr. Ref. Church,
Edmonton, Alta.

Television?

Questionable mental input

Occasionally, I watch a t.v. program or two. I may well be a square, but I am appalled by the stuff that appears as entertainment. It undoubtedly shapes and affects my thinking and outlook, and would probably do much more so if I watched it more. Sometimes I can truly thank God that I am busy; it spares me from some temptations!

But, I learn that many, including our members, watch 2 to 3 hours per day of that stuff. Wow! And why? Are we aware of what that is doing to our thinking and how that is influencing our outlook? Please, let's control our own t.v. addiction and let us be sensitive to our children and the habits we allow (or, encourage) them to develop.

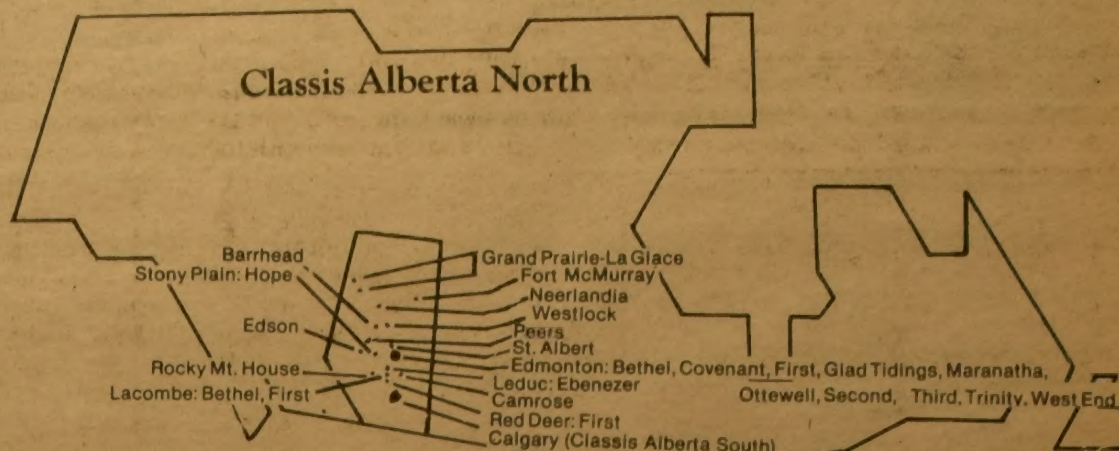
Instead, allow me to urge you to pick up and read. With the constant assault of secularism, we need to make good choices in what we do with our time. May I urge you to read and fellowship more around and with God's Word. It is urgent, not only for adults but for children as well. There are so many excellent books on the bookstand. Sure, they cost some money but they're not nearly as expensive as the price of t.v. junk. The material is excellent and highly recommended with such publishers as Paideia, Premier, InterVarsity, the Chr. Ref. Church Publishing House and others. They try to keep good material available in order to tempt you to buy and read.

Allow me to suggest a few good books and authors which are instructive and inspiring (no particular order): John Stott, John White, Ronald Sider, Howard Snyder, C.S. Lewis, Richard Lovelace, Francis Schaeffer, plus pretty well all the Paideia material. Some of the books used in older church school classes by the Church is good devotional stuff. Such are: *Beyond Doubt*, *A Place to Stand*, and *To All Generations*. Also Eerdmans publishes a series, *I Believe* books which contain solid biblical thinking.

Think it over and take my advice seriously. God says, "My people perish for a lack of knowledge." Are you maturing and growing in his will? If not, it could be due to the wrong input.

Rev. H. Wildeboer,
First Chr. Ref. Church,
Calgary, Alta.

Classis Alberta North celebrates 25th year in meeting



DELEGATES at Classis Alberta North last fall.

In 1951 the western classis, Classis Pacific, approved the formation of Classis Alberta. The late Rev. Peter J. Hoekstra, one of the veteran home missionaries who helped the post-War immigrants in Western Canada settle down and calm down, told the delegates at the first meeting that the only way they could get rid of him in Pacific was by forming a new Classis. Mr. Anthony DeJager (the present Rev. DeJager) was delegated by no less than two churches, yet Classis was not impressed and seated him with advisory vote. The proposal that English would be the official language of Classis, was adopted unanimously.

Five years later, when the

Lord's blessings called for two Classes in Alberta, Saskatchewan and Northern B.C., the same Rev. Hoekstra stated in a farewell message: "What God has wrought, like Jacob of old on his return, we too have become two bands." Leaving these old hermeneutics for what they are, a new Classis was constituted from Red Deer on North, including the four B.C. churches of Houston, Telkwa, Smithers, Terrace, which joined Classis British Columbia at a later date.

Rev. Lambertus Mulder looked forward to the new church body as Classis Neerlandia. This dream was shattered. The name became: Classis Alberta North. Among the students assigned to the new Classis was, Mr. Andrew Kuyvenhoven, today the editor of *The Banner*.

Classis expressed its dissatisfaction with "the willingness of the Board of Trustees of Calvin College to give no more than a one-year appointment to Dr. E. Runner and Rev. M. Woudstra, and the Board's reluctance to regard missions as a legitimate

department of our theological school curriculum."

The meal expenses for a two-day meeting were in total \$54. A suggestion that one of the two ministerial delegates to Synod had to be of "recent Holland background" found no favour. An elder delegate, named Pelster, was promoted in the transcribed Minutes to Petra. A proposal of an Edmonton church to add to the list of Christian Holidays a festive day marking the return of Jesus Christ was referred back to this church for "clarification and specification."

On Wednesday, October 14, 1981, Classis Alberta North marked the 25th Anniversary of its organization during the noonhour dinner. Rev. Nick Knoppers of Red Deer was the only delegate present who once belonged to this Classis at its birth. He shared several highlights from some of the first meetings. With much gratitude to God he proposed a toast to Classis on this joyous occasion.

Classis Alberta North of the Chr. Ref. Church today numbers 23 congregations with more than 8,500 members.

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In one such as Christopher



Bert Altena
The Handicapped

Christopher is a mentally handicapped adult who lives in a group home with 17 other handicapped people. Like his housemates, Christopher has had some experiences that should be shared with others because of their great teaching value. The following tale of an experience that Chris had will help us to gain a greater insight into the frequently asked question, "What is the purpose of life in one such as Christopher?"

Watching Chris walk should cause one to smile a little. His loosely hung arms synchronize themselves with his waddle-like stroll. His feet are slightly turned inward which completes the direct analogy to Mother Goose's lazy manner in reaching a determined resting place.

Once Chris seats himself in the church pew, he is easily recognized by his hairless head. But never mind, he is here to praise his Creator and it is because of this that other church people have come to know and love Chris for who he is.

Chris patiently remains seated as the minister speaks about things that Chris cannot comprehend. He can only fit a few words together like "Jesus loves you and me."

Chris would rather enjoy the rhythmic sound of the pipe organ and songs of a simple variety such as "His Banner Over Me is Love." But Chris makes no complaints for to be with others is looked forward to and, who knows, there might be a handshake or two in the making.

The final amen is said and the minister sings the doxology as he walks to the sanctuary exit to bid his flock a parting blessing. Chris really appreciates this warm gesture in thinking, "Wow! A man after my own heart!"

Sensing that a monkey-see, monkey-do opportunity is readily at hand, Chris casually approaches the pastor, shakes his hand but does not proceed forward as people would normally do. Instead, Chris places himself directly opposite the minister and grasps hands with a few people who might otherwise be missed by the Reverend.

The Sunday morning koffeeklets are filled with the seriousness of the sermon as well as with the smiles and chuckles of Chris' unabashed behaviour.

Chris' day becomes complete with a visit to a church family where he is accepted as a fullfledged member. Chris'

part in bringing about the Kingdom of God has been significant.

Down's Syndrome

The most striking characteristic of this experience is, of course, the way Christopher presents himself intellectually — an adult with a child-like mind. Chris, like many mentally handicapped people, is a constant and noticeable reminder of man's fallible nature; Chris' physical features are typical for a Down's Syndrome person and his intellectual abilities are limited to such an extent that he requires 24 hour supervision. Chris cannot, and probably never will be able to, function on an acceptable level within the social community.

A friend once said, "Everybody strives to be different from the next person, but a person is only different when he sees that he is the same as everyone else."

Christopher is certainly a unique individual but he is unique in the sense that he does not represent someone as being "different" from what we think humans ought to be. Yet, there are only a very few who realize that Chris is more like us than he is unlike us.

Perhaps it is because of the obviousness of people who may look or act somewhat different than what we are accustomed to that cause us to ponder the purpose of life in one such as Christopher.

Perhaps what we see in a handicapped person is a reflection of our own inadequacies which we do not care to admit as readily as a mentally handicapped person

would, or must.

Perhaps we fail to see that the handicapped person receives what we have chosen not to have because we are much stronger in exercising our choice.

Perhaps we have a great deal of difficulty seeing past the label "mentally handicapped" and not seeing a person in the same way we would see people whom we consider to be similar to us. Or, perhaps it is because most mentally handicapped people live by the heart and we by reason that causes us to be confused.

Used by God

Recognizing that each of us have personal barriers towards our neighbour, whether he be labelled "handicapped" or not, we can begin to look at each other more positively. This takes a lot of practice and it cannot be done without studying the Scriptures.

John 9 is a very beautiful and pivotal chapter in teaching us the purpose that God has in using even a handicapped person to glorify His name. Here, the disciples concern themselves with the blind man's past by saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" But Jesus does not focus on the blind man's sin. Instead he replies, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him."

Such it is with Christopher; that we learn to look past Chris' handicap and see how God is using him. We will then begin to see that a handicapped person can be a powerful

witness to us in our daily living and to the edification of the church.

Weaknesses

Another crucial part of Scripture which helps us to understand handicapped people is the first part of 2 Corinthians 12 where Paul, the apostle, is greatly hindered by a thorn in his flesh. Seeking relief from this thorn, Paul prays to God only to have our Lord say to him, "My grace is sufficient for you, for my power is made perfect in weakness." Here we find that we, like Paul and Christopher, have particular weaknesses, or, if you will, handicaps.

Can you imagine what significance a handicapped individual has in the Kingdom of God even though this person might be so sorrowfully dependent upon others as to warrant, unjustifiably, the label "vegetable!" Even this person is filled with purpose, miracle and worth for they, too, are created in the image of God.

We can rejoice in knowing that Jesus Christ will return to bring us home. And besides us we will notice that handicapped people also share in God's revelation, that is if we can take our eyes off our Lord long enough to see the joy in one such as Christopher.

(The name, Christopher, is fictitious to protect the true identity of the character referred to in this article).

Mr. Altena is with Bethesda Community Services, Mount Lehman, B.C.

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Peace River-CKYL . . . 7:00 p.m. 610

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Duncan-CKAY 7:30 p.m. 1500
Kitimat-CKTK 8:30 a.m. 1230
Langley-CJJC 10:00 p.m. 800
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Kapusking-CKAP . . . 9:00 a.m. 580
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Owen Sound-CFOS 1:30 560
Pembroke-CHOV
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Sarnia-CHOK 6:45 a.m. 1070
Stratford-CJCS 8:30 a.m. 1240
Thunder Bay-CJLB . . . 9:00 a.m. 1230
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Woodstock-CKOK 8:30 a.m. 1340

NOVASCOTIA

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Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

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Johan Tangelder
Religion

Faith healing — #6

What is the difference between the miracles worked by the apostles and the miracles claimed by faith healers today? In New Testament times healing services were never advertised days in advance. Certain healers today claim to know when the Holy Spirit is going to heal.

The Saturday edition, July 5, 1958, of *The Albertan*, reported: "Rev. Gossett will be speaking at four great weekend rallies. This Saturday at 8, at a great jubilee meeting, the sick will be testifying, and the incurable will be ministered to. Sunday morning at 11, Mr. Gossett will speak on 'The Power of Positive Living.' In the afternoon divine healing service, the topic will be: 'Walking, Leaping, and Praising God,' as the evangelist refers to the miracles in Acts."

Rev. Gossett appeared to have greater spiritual knowledge than the apostles. They could never predict or foretell or announce the performance of miracles. They never knew when and how the Holy Spirit

was going to work.

Modern faith healing practices leave us with some important questions.

Why are not all the sick healed?

If healing by faith was a permanent heritage of the church, and if the doctrine of healing in the atonement is true, why are not all Christians healed who seek it? Richard Vineyard, of the Assemblies of God, explains: "Healing does not fail because of the will of God, but because of the unbelief of his children."

The blame for the failure to get healing is put squarely on the shoulders of the sufferers. The only thing that can make healing ineffectual in your life, say many faith healers, is your wavering in the faith. He that wavers, James 1:5-8 says, shall receive nothing from the Lord.

Kathryn Kuhlman wrote: "The only thing in existence that can limit the power of the Lord Jesus Christ is our unbelief." A favourite text is:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matthew 21:22).

God, in response to this prayer of faith, will work miracles. Many are raised to health as God is asked to heal. Miss Kuhlman taught that the qualification "if it be thy will" destroys the healing power of prayer. Modern faith healers are also fond of citing Jesus' experience in Nazareth, where He couldn't perform miracles as the people had no great faith.

This "lack of faith" teaching is dangerous. All healing is then based on the ability to believe and on the strength of that belief. The apostle Paul had "a thorn in the flesh." He prayed most earnestly that God would remove it, but God refused.

John H. Gerstner, in *The Theology of The Major Sects*, observes: "First, the people who come to modern healers, in the very coming profess faith. They, therefore, are not really unbelieving. Second, Christ never tried and failed as these healers, on their own admission, often do. People coming, apparently earnestly seeking healing, do not always get it, which occurrence we do not find in Jesus' ministry. Third, on many occasions Christ did work without faith as in the raising of the dead or healing absent persons on the request of others."

Faith healing and death

If healing depends solely on

faith, the obvious conclusion is that if our faith were sufficient we will never die. A Pentecostal evangelist, Jonathan Paul, remarked: "We do not say that a Christian can no longer sin, be ill or die. But we assert with the word of truth in Christ Jesus that the living members of the body of Christ no longer have to sin. And since he has borne their sickness, they no longer have to be sick. And the hour is near when they will no longer have to die either."

Lura Johnson Grubb, an evangelist with the Assemblies of God, claims to have risen from the dead. She even produces her doctor's death certificate. But older pentecostals dispute these phenomena. One said that in his 37 years of ministry in many different places, he has "never met one who raised someone who was really dead."

What is death for the Christian? Death doesn't belong to life. Before Adam's fall into sin, there was no death. Death is the result of sin. Christ, through the cross and the resurrection, overcame death. Christ's followers must resist death. We are meant to live. Yet we know that it is appointed to man once to die. We may think that we are going to be an exception. But this is just not so! Yet death is the pathway to life.

How do the more "traditional" Pentecostal leaders evaluate faith healing? At the World Pentecostal Conference

in Toronto in 1968, Leonhard Steiner gave a lecture on "Divine Healing in God's Plan of Redemption." In this lecture Steiner pointed out that faith healers have ignored the limitation that man must always make: "Thy will be done." He stated that the healing results were meagre. And he charged: "The apostles practised divine healing without making a special point of preaching it, whereas we preach it, but fail to practise it." These remarks were suppressed in the conference report as it provoked besides agreement also strong objections.

Steiner is right! The Sovereign God cannot be made man's servant. God in His wondrous way may see it fit to heal a person at the instance of the intercessory prayer of God's people; and in His wisdom He may see it best to withhold recovery from another. He doesn't owe anyone an explanation.

Salem Mobile

According to Rabbi Feinberg in his new book, some pastors have been sued by their parishioners for incorrect counselling.

I read a very interesting book, *"The Integration of Psychology and Theology"*. J.D. Carter. Zondervan Publishing House. Warmly recommended for pastors.

Salem's staff has monthly staff meetings. In the morning a topic is discussed. Our counsellors try to make these topics meaningful even for the non-professional staff. Most counsellors, however, talk very quietly, and I have inherited a hearing problem. So sometimes I wish ... ah well, we can't all be Hellinga's, Sikkema's or Kerssies's.

Herman DeJong



William R. Rang
Skylights

Half baked

Read Hosea 7:8.

Modern ovens, as we find them in bakeries and in mom's kitchen, are real marvels of modern culinary technology. The dough for cakes, carefully mixed and put into a baking pan, when placed into an oven receives heat from both underneath and from the top. The result will be a delicious, well-baked cake.

Long ago, ovens supplied their heat from one side only. The prophet Hosea tells us that cakes needed to be turned. Imagine one that was not! You would have a half-baked cake. One side rather tasty. In the middle a so-so situation. Pure dough on top. Yaks!

The Lord said that Ephraim was a cake not turned. That means that Ephraim had become tasteless, a wasted effort, and useless. The reason for this, the Lord said through Hosea, was that Ephraim had mixed himself with the peoples. He had assimilated with the people of the land. Ephraim had even gone to Egypt for help.

People of Dutch descent in North America have been called assimilators, too. We don't do too much to maintain our language and our culture. In many ways we do as the Joneses do. Our lifestyle begins to look more and more like that of the land and even in religious matters we begin to accept ways that we did not grow up in.

In fact, like Ephraim we eye Egypt from time to time. At our weddings and anniversaries we dance and have "bars." Our participation in Christian education is decreasing whereas our marriage problems increase. More and more begin to live on the periphery of the church and it becomes increasingly difficult to find those who qualify for the office of elder or deacon.

"Though I have redeemed them, yet they have spoken lies against me — and they have not cried unto me with their hearts."

Are these words directed toward us, too? Are we becoming a half-baked people?

When is the padi ripe?

Read Psalm 51.

A guru who had recently become a Christian returned to his dessa (1) after a long period of absence. In his honour the villagers gathered together and while everyone present had his eyes fixed on the old man, one of the elders asked him what they must do in order to receive the joy that he now experienced.

"You must be ready," he replied.

"But we are ready, dear guru. Now tell us what we must do."

The guru looked at the questioning faces in front of him. Oh, how he loved his people! Then he thought of the love that Jesus felt toward those who had come to Him. He remembered that the Lord used to speak in a language that the people could understand.

"I will tell you by asking a question," was his answer. "Tell me, when do you know that the padi (2) is ripe?"

The elder smiled. "When the stalk turns yellow."

"But no," replied the guru, "that isn't enough of an answer. The stalk can turn yellow when the plant does not have enough water."

"The padi is ripe when the birds pick at it."

"But no," replied the guru once more. "When they are very hungry, birds may pick at the padi that isn't quite ripe yet."

He looked once more at the villagers in front of him. How eager they were to hear the answer!

"The padi is ripe when it bows its head," he said slowly. "As long as you keep your heads high, you are not ready to receive what I now possess. You must show your readiness by bowing your heads."

The guru may not have studied Psalm 51, but his message was nevertheless the same. It is the one of the broken and contrite heart that the Lord will not despise.

It must be part of our own faith experiences. Yet it must also be a part of the nurture that we, in the Lord's Name, give to our children.

1. dessa — village
2. padi — rice

Mr. Rang is principal of Dunnville Parental School in Dunnville, Ont.

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Children

The broken window

"No, I want to go for a walk, that way," and she pointed into the opposite direction from where Beth lived. Mom knew, Cory needed her perch at the bend of the dike. Tonight all would be well again.

"All right, don't forget to pick me a bouquet of wild flowers. See, we don't have any in the house at all."

"May I use this door, Mom?" she asked, going to the "Sunday door."

"All right, for this once," Mom obliged. She understood the reason for Cory's request, she wanted to avoid seeing her father. Tonight this will have changed, too, Mom knew.

No sooner was the door shut than Cory dashed away with a terrific spurt. She ran and continued running until she'd left the houses behind her. Then she slowed down and allowed herself to look around over the meadows stretching out on either side of the dike. A beautiful sense of wideness, of freedom and peace took hold of her.

She found the place she wanted and sat down in the high grasses, unseen

from the dike. There were no houses in front of her, only "Paradise," a huge farm somewhere in the distance. Nobody could see her here, only God, of course. She could see God, too. She saw God in everything in front of her; the lush green meadows, ditches full of sparkling clean water that looked like silvery ribbons across a green velvet cloth, and huge, billowy white clouds framed in blue above it... Yes, this whole peaceful scene displayed God's greatness and his love, for he called her to show her his glory.

There were the cows, lovely black and white ones patiently chewing their cud... She took it all in, forgetting for a moment all the troubles she had experienced this morning. Then the thought struck her: these dumb cows fit perfectly in this glorious scene of peace and beauty. She had learned that God, when he created all things, made man in *his* own image, the crown of creation, the loveliest and most important creature of all. Why then were the cows so much in

harmony with God's creation? Why did they fit perfectly in this scenery and was she, a human being, an ugly spot, better not to be seen?

She folded her arms around her knees and rested her head on them to think. Occasionally she looked up and around her, yes, God was still there! And God, in his great love, showed her the whole picture.

"You do fit in, Cory," he seemed to say. "Exactly as I have planned for you. You feel dirty and ugly because of the things you did wrong, but that's why I sent my Son, his blood washes you clean."

She sighed deeply, a sigh saturated with reverence and gratefulness and love. Slowly she stood up. She didn't mind to be seen now. She fitted in this picture; she belonged here. God had forgiven her, taken away her ugliness and blackness.

"Then Daddy fits in, too. God forgives him and washes away his sins. I must forgive him, too," she thought, hesitatingly at first. Then she

started for home. Slowly at the beginning, but soon she was skipping and jogging, a little bundle of happiness and gratitude.

As she got into the shop she said, "Hi Dad," and looked at him with radiant eyes and a happy smile. Dad put down his scissors and bent over to her. Tenderly taking her head between his hands he kissed her on her forehead. Then Cory threw both her arms around his neck and, hugging him tightly, whispered in his ear, "I love you."

And, turning abruptly, she went inside as Dad continued his haircut with slightly trembling hands. "That's how the Spirit moves," he thought.

Did Dad ever get the money back from Mr. Brommer? No, he never went to see the old man about it. But it took Mom a long time and some awful threats before the children quit calling Mr. Brommer, "Old Bugaboo."

END



Betty
Nieuwstraten



Preparing for work in Nigeria

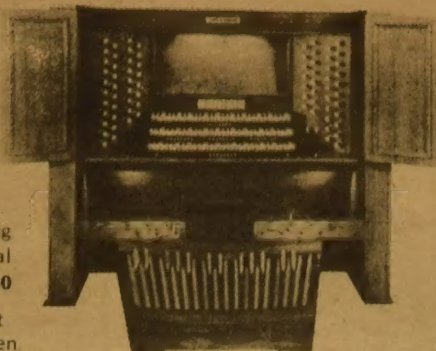
The Board of the Christian Reformed World Missions (CRWM) recently appointed Ethel Suk of St. Catharines, Ont. as a missionary to Nigeria, West Africa. Ethel will serve as the administrative assistant to the Nigerian Field Council secretary, the Rev. Harvey Kiekover. She is a member of the Maranatha Christian Reformed Church of St. Catharines, attended Beacon Christian High School, Calvin College, and Niagara College. Ethel is pictured here looking at a map of Nigeria with Rev. Lester Van Essen who just completed twenty years of missionary service in Nigeria and Rev. Louis Tamminga, Communications Secretary of World Missions.

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Echoes among the Highlands

The voice of Robert Burns

by John Martens
History

"Caledonia, stern and wild." In these words Sir Walter Scott described perhaps the essence of Scotland, both of its landscape and climate and of its people. For just as the Highlands exude a cool grandeur and impress the traveller by their aloofness and remoteness, their solicitude, their rains in summer and their snows in the winter, while the memories and mansions of many an extinct clan haunt the imagination of those who turn their minds to the past, so there is no denying a certain sturdiness of character and soul to the people of Caledonia or Scotland.

The history of the country abounds in examples. When the Romans tried to overrun the country, they were opposed by a people, whipped into a fierce spirit of resistance by their tribal heads, who, if one may believe the Roman historians, combined the gift of patriotic eloquence with the virtue of unsurpassed valor.

And in the Middle Ages the heroic and princely figures of a Wallace and a Robert the Bruce exemplify the spirit of resoluteness of the inhabitants of the land. And who can deny the stern nature of Scottish Presbyterianism in which Calvinism reached its most severe expression? And again the singlemindedness of the Scottish spirit, its stubbornness, if you will, once it has made up its mind, shows on the battlefield of Waterloo in June, 1815.

Victor Hugo, the great 19th century French man of letters, describes in his "Les Misérables," how the piper of the 75th regiment of Highlanders, did not budge. All around him his countrymen were hewn down on every side by Napoleon's cuirassiers, but the youthful piper seated himself on a drum and with his pibroch under his arm, played the Highland airs.

His mind was made up and thinking only of Ben Lothian, oblivious to what happened around him, the forests and lakes of Scotland before his mind's eye. He died by the sword of a cuirassier, which hewed down the bagpipes and the arm which bore it, thus putting an end to the song by killing the singer.

Robert Burns, whose person and accomplishments are remembered by Scots and non-Scots the world over during January — for it was in this month, in 1759, that Scotland's greatest poet was born — occupies a place of honour among the Scots.

Robert Burns had an open eye for the social ills of his time. He commiserated with the victims of economic malaise and with those of his countrymen and women who fell prey to the sporadic flare-ups of civil war caused by latent pro-Stuart sentiment. He did not conceal his feelings in this respect and uncompromisingly and invariably sympathized with the underdog.

A hard-working farmer himself much of his life, he knew the toil and wearisome circumstances with which many of his contemporaries had to contend. Much of his poetry breathes a critical attitude towards those in power — economic, ecclesiastical or otherwise — and much of his criticism is justified.

No doubt Robert Burns was long on caricaturing others without allowing much room for shortcomings in his fellow men.

Did Burns really believe that in an ideal society, man would shed all his follies? Nevertheless he spoke of the suffering of his fellow men and women.

A poem like "The Highland Widow's Lament," has lost nothing of its poignancy. How many times has it not been replayed in Afghanistan, Western Iran, or in the mountains on the border between

Ethiopia and Somaliland!

And no doubt many victims of modern warfare could repeat after the Highland Widow her lament:

O, I am come to the low country —
Ochon, ochon, ochriel —
Without a penny in my purse
To buy a meal to me.

It was na sae in the Highland hills —
Ochon, ochon, ochriel —
Nae woman in the country wide
Sae happy was as me.

For then I had a score o' kye — (cows)
Ochon, ochon, ochriel —
Feeding on yon hill sae high
And giving milk to me.

And there I had three score o' yowes — (ewes)
Ochon, ochon, ochriel —
Skipping on yon bonie knowes (knolls)
And casting woo' (wool) to me.

I was the happiest of a' the clan —
Sair, sair may I repine! —
For Donald was the bravest man,
And Donald he was mine.
Till Charlie Stewart cam at last
Sae far to set us free
My Donald's arm was wanted then
For Scotland and for me.

Their waefle' (woeful) fate
what need I tell?
Right to the wrang did yield
My Donald and his country fell
Upon Culloden field.

Ochon! O Donald, O!
Ochon, ochon, ochriel!
Nae woman in the world wide
Sae wretched now as me.

Is not Robert Burns really up-to-date and his words applicable to our own times?

This is his main merit; that he left us a legacy of this kind through his incessant search for the Scottish soul, which he found in the surviving folk poetry of his people. Robert Burns was a poet and an historian, in whose hands much of Scotland's history became ennobled through his magic way with words and folk expressions evoking moods which deeply stirred the Scottish soul.

The human touch was never lacking. Burns sang of his father the farmer and of his father's kindness the patience with those suffering from poverty and adversity. He made an obituary or two on some deserving persons. He lambasted many more dignitaries and never indulged much in self criticism, nor is known to posterity as an early advocate of women's liberation and equality.

But thanks to him we have a fine body of poems exalting Scotland's nature, its glens and dales in summertime, the paths along its rivers and the snowwhite blossoms of its hawthorns.

And also in winter, when the snows were lying high in the mountains, the poet's pen was not idle.

Listen to his description in "Up in the morning early" of an early winter morning in the Highlands, where snow falls as deep as in Canada.

We will find him listening to the wind and the chitter of birds and the wintry Highland scene will evoke a poem expressing the timeless sentiments of the people of Scotland, but also those of the inhabitants of boreal regions everywhere.

Up in the Morning Early
Cauld blaws the wind from east to west,
The drift is driving sairly,
Sae loud and shrill's I hear the Blast —
I' am sure its winter fairly!

The birds sit chittering in the thorn,
A' day they fare but sparely;
And lang's the night frae e'en to morn —
I' am sure it's winter fairly.

Robert Burns was a true Scottish poet but in his poetry about human concerns and nature he displays an international dimension, transcending alike the boundaries of time and geographical barriers.

And even in his shortcomings, his impatience with those not sharing his outlook on life, he bears the stamp of much of mankind.

As for many others, it was also true for Robert Burns: "Nihil humanum mihi alienum est." (I am no stranger to human weaknesses.)

Lutherans still trying to fit merger puzzle together

MILWAUKEE (EP) — Another "piece of the puzzle" of the Lutheran unity picture fell into place November 16 and 17 during the meeting here of the Committee on Lutheran Unity. The representatives of the Lutheran Church in America, American Lutheran Church and Association of Evangelical Lutheran Churches decided to set up a new committee of between 50 and 70 members to succeed the present 19-member committee after the

September, 1982, denominational conventions of the three church bodies, according to the Rev. Dr. William Kohn, AELC president.

The Committee on Lutheran Unity — originally established to draw up recommendations leading to the formation of a new church to be presented to the 1982 conventions — would be replaced by the new committee if the conventions decide to move forward in the unity plans.

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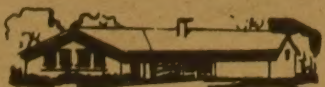
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The Camping and Recreation Issue of Calvinist Contact, March 5th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by February 24th to:

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The shock of losing your spouse



Jean Dykstra

Windows

I don't think I realized that I was going through a shock! After all, I was doing what had to be done. I was very much concerned that my (our) children wouldn't be able to face life again without their much loved dad. But as I look at it now, a year and a half later, I do say, "Yes I was in some kind of shock."

It was like a nightmare; it just couldn't be true. At times you despair, as reality hits you again and again. Your sleep is disrupted every night, and for a second you realize that the empty place beside you as you wake up is not empty because your husband isn't home yet from a late meeting, as was so often the case.

A number of times I'd awake with a start. I was certain the garage door had opened. The car drove in, and I would even hear footsteps — his familiar ones. I'd look at the alarm clock, and realize — no — no, he will never come home again.

Instantly you are wide awake, and you question if God is really in control. You remind God of his promises to never leave you or forsake you. But you feel forsaken, and think you can't go further. But you do go deeper yet, and there is no comfort.

The "now" is all your yesterdays. So much left unsaid, so much we wanted to share. If you could only undo this terrible separation. You have no idea how to go on living, you are just existing. Of all situations in life, the most difficult to face. You feel so lost. Part of you is gone, and you can't function as half a person. No one could have prepared you for this.

It takes time to learn to be a wife. It takes more time to learn to be a widow because there is no one to help you learn, and it is more painful. You have a new title, you're a widow and it doesn't seem to belong to you. Yet slowly you realize that that widow is you not someone else.

You know many widows, mostly older than you. Even though you realize it can happen to you just like that, in a moment, somehow it is always happening to the other person.

Who prepares?

There are a number of books written especially for widows. One such book begins this way: "You should read this book before you become a widow, so that you will know what to do when it happens to you, or someone close to you."

The fact is that one usually doesn't read up on how to live

after a loved one has died. This happens after, when some caring person gives you a book on this, or you go to a Christian book store and there you find out how much there is available, and unless you are familiar with the author, you must choose carefully.

Some books are practical, giving sound advice. Others lack the love and compassion, and one realizes immediately, "This author has never lost a loved one."

Death is a part of life and eventually comes to every family. It is important to prepare for that possibility, yet one can really only prepare the business part of it. One cannot possibly be prepared for the emotional shock that comes, and hits harder than the hard cold business matters that must be dealt with, when you do not feel up to it at all.

As one widow wrote, "We had lived in this town only five years, so our friends were not yet lasting, life long friends." In my own case, we had just a few months ago moved a long distance from our "home" town, and did not know anyone well enough to ask for advice. I did, however, feel that the most trusted help came from truly committed Christians from different denominations.

After much prayer, day and night, when by morning the answer wasn't clear, I'd venture out and say "Now Lord I must face this decision; please lead me to the right one." A big question mark enters: "Why?" It is not necessarily "Why me," "Why us," but "Why now?" "Here? and Lord what is the sense of it at this time? Humanly speaking, you've timed this all wrong, from every angle I've looked at it. You are all wrong." This sounds like an accusation, and I agree it is. I could not see why this came to us when we thought we had turned over a new leaf in our lives.

To many of these questions we will never get an answer and after a while you stop questioning, and try to sort out your life. There is so much to be done, and you are not always sure where to start. With relatives and friends many miles away, you can't make too many phone calls. So you must start answering mail. You find out that you can't get your thoughts on paper.

Finally you make that phone call, and then realize when you hear that familiar voice, you start to cry, something you didn't think you would do, when you couldn't get it on paper. But you do, and you cause the person on



the other end of the line to do the same.

You consider it a wasted evening. You might as well get some sleep, and when you wake up in the wee hours of the morning you suddenly know what to write. So you get up and do just that, and feel good about it.

But, oh, and this has happened to me too many times, I sign the letter with both my husband's and my name. You can't send it away like that, neither can you cross out his name. So you start all over again, and you don't feel so good. Even that, signing a single name, takes getting used to. Or talking about my children, instead of our children.

What to say

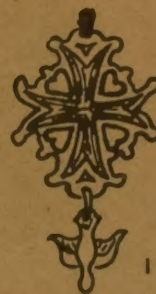
When people don't visit or write because they don't know what to say, it can be for two reasons. Either they have nothing to say, and are themselves not able to cope with it, or they think that they are expected to say a whole lot. If only they'd come as they are, acting normal, not trying to avoid talking about the widow's husband. After all, she thinks about and misses him daily. It is abnormal not to talk about him. One of the best visits I had was from a person who said, "I've come, not knowing what to say or do, so here I am, perhaps being here will prove to you that I do want to know what I can do."

I could say so much more about the initial shock. For now I'd advise anyone wanting to do something for the widow to drop in with a batch of cookies, a listening ear, or just a single flower from your garden. But most of all, a heart of love, that is willing to do anything in the name of the Lord. She will never forget

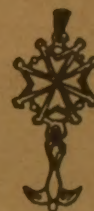
that you handed her that cup of cold water when she needed it most but did not know it.

Jean Dykstra lives in Grand Bend, Ontario.

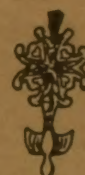
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Redeemer College: Learning is for serving

#6



Harry van Dyke
Assistant Professor
of History

Many students are in the final decision process as to where they should continue their education once they have completed grade 12. Should they go on to a Christian

college? If so, which one? Should they go to grade 13? Should they go to community college? This week, we conclude this series of articles by looking at what it means to be a first-year student at Redeemer College.

After graduation

In order to establish itself and to earn the proper academic reputation, it is important to Redeemer College that its students do well while at Redeemer College and continue to do well at the institution of their choice after they leave. It is also important that its graduates do well after they leave Redeemer College in any endeavour. Therefore, Redeemer College will assist its students in any way it can

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the tone for the school year.

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If you desire more information about enrolling at Redeemer College as a first-year student, Redeemer College can be reached at Box 5070, Burlington, Ontario L7R 3Y8 or phone (416) 637-3434.

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Redeemer appoints three more profs

Redeemer College has added three new men to its faculty. They are Dr. W. Vince Van Dijk, mathematics and physics; Dr. J. Van Der Meer, biology and chemistry; and Mr. Peter Bulthuis, part-time in geography.

The three men will join the rest of the faculty in time for the opening of the College in September.

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Northern teens warmed by the Spirit



Mr. and Mrs. Wolter Smit

by Nelly Smit

Mrs. Nelly Smit is the wife of Christian Reformed Home Missionary Wolter Smit. The Smits live in Ft. McMurray, Alta., site of a gigantic oil sands project. This city lies along a lonesome highway threading through sparsely inhabited woods of Northeast Alberta. Nelly has been developing a supporting ministry to community youth to complement the congregation's church development efforts.

LIEVE was spelled in different ways and a variety of colours. The teens divided into groups and imagined themselves shipwrecked on an island with only a life saving bottle containing the words of John 3:16.

For two hours each group worked enthusiastically on different assignments, such as a poster, a TV show, the front page of a newspaper, or a church banner.

After the assignments were finished, the leaders took them a step further and explained John 1:12 to show that through belief we may become children of God. We talked about adoption and the benefit of belonging in God's family. Our final "hit home" project was to have each group make a bulletin cover showing their understanding of John 3:16. The best one was used for church the following Sunday. We know that all who were present that night will never forget John 3:16 and 1:12.

The leaders felt led to ask if anyone wanted to be adopted into God's family. Five young people came forward. Two

days later I had the privilege to lead them through the sinner's prayer and to hear each one of them ask the Lord Jesus to come into his heart and to be his Lord and Saviour.

The following Sunday they came to church and sang their testimony together in front of the congregation:

Kids of the Kingdom

That's what we are...

What a joy to see those shining faces and to know that God's smile was upon each one of them!

These young people clearly understand the benefit of belonging to the Lord and also know that they have to show their commitment through prayer, Bible reading, and fellowship with God's people. They will not have it easy. Not one of them comes from a Christian home. Twice a

month they will meet with me to talk about any problems and to learn how to walk daily with the Lord Jesus.

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People

Arie Van Eek talks about Honduran refugees

Executive secretary of the Council of Christian Reformed Churches in Canada, Rev. Arie Van Eek, visited Honduras at the end of November to observe the plight of the refugees there.

He was invited because of his capacity as chairman of a nine-church Inter-Church Committee for Refugees. Upon his return, Calvinist Contact's political columnist, Ben Vandezande, interviewed him to obtain reactions to the somewhat tense situation in Honduras.

C.C.: What was the purpose of your recent visit to Honduras?

Van Eek: The director of CEDAN (the Evangelical National Committee for Development and Relief) came to us at a point where one "Charitas" Roman Catholic worker had been shot the week before a message had been printed on the wall "CEDAN Communists" which means, "You're on the hit list." Six or seven Charitas workers were leaving the field, and seven medics from France decided to pull out and reassess their usefulness on the field. There had been forays of Salvadoran army parties, into the Salvadoran refugee camps an hour inside of Honduras. The whole conflagration meant terrible unrest among Honduran staff members. CEDAN asked, "Please come to establish some foreign presence here to let the military know they're being watched, to encourage the refugees that they are not alone, and especially to help the workers."

C.C.: Didn't the Honduran troops do anything in response (to the persecutions)?

Van Eek: The frightening thing about the whole unrest there, is precisely that the Honduran military doesn't lift a finger.

C.C.: What was the highlight of your trip?

Van Eek: The highlight of the trip for me was attending two services of worship and to observe how the (Karitas) workers on the hit list spoke with great courage from two texts: "Greater love has no man than that the man give his life for a friend. You are my friends if you do what I command you" and "What shall separate us from the love of Christ, shall tribulation and anguish..." (Romans 8:36ff.)

There were Salvadoran and Honduran people alike in that worship service. My mind was right back in the Second World War when ministers in Reformed and other pulpits gave a message that, to the faithful, gave a message beneath the word spoken.

C.C.: The impression a lot of people in North America have is that any groups that are in any way sympathizing with the people are to be considered communist or revolutionary. Did you pick up any strains of that kind of spirit?

Van Eek: From among the people — nothing. From among the workers — nothing

that I recall. The fact is the workers try to be a-political because they are there by mandate of the UNHCR which is itself of course to be non-political. The thing that stood out for me was that the ordinary Honduran people perceived the Salvadoran people as being their brothers, their sisters, their friends which in many cases they literally were by blood relationship and marriage. There wasn't any indication that anybody was trying to start a movement or make incendiary statements vis a vis their government or the military.

The stigma "communists" was obviously placed on these homes where the CEDAN people ate, where they slept, where they worked in the daytime in the village, in order to disturb them.

C.C.: What were the conditions in the refugee camp?

Van Eek: The area of La Virtude where I visited has 10,000 - 12,000 refugees. A good half of them are absorbed into the local communities and populations, sharing what little they have including the corn on the steep hills, bed and board — everything. CEDAN is also, with the knowledge of UNHCR, helping those who are helping others.

C.C.: A number of those refugees are being shipped by the Honduran government about 30 - 40 miles further inland. They say that's for their own security. Did you pick that up as being the case?

Van Eek: The evidence that they will be more secure there is mighty skimpy. The military (Honduran) has not done anything to protect the refugees. The people themselves feel threatened by the removal from the border which to them means a removal from those people with whom they have been friendly. That apparent cleaning up of the border area of all people except Hondurans may, in fact, set the stage for this further apparent collaboration between the two militaries.

C.C.: There was a recent election there, though. Did that not mean much?

Van Eek: The process is a joke. Two boxes, one marked Liberal, one marked Nationalist. You line up behind the box of your choosing. The military is in attendance to watch the whole proceeding and so the one party knows of the other just who their buddies are after the election. That pro-

cess wasn't very great.

I talked to the human rights officer for the United Nations Organization in Central America, Dr. Carlos Riena and he happened to be coming in for a quick visit to ascertain conditions in the camp. He himself was not running for office but the (CEDAN) officer, Mrs. D'espinoza told me that if the Liberals were elected, as indeed they have been, this gentleman was very likely to be appointed to be the head of the caucus of the Liberal government and he ran on the human rights platform. Whether, in fact, he will be able to move the military or remove some leadership in order to create more of a human approach to the defenseless people remains to be seen. It was a hope of Mrs. D'espinoza, and she said: "We certainly, in this fragile situation, live on hope."

C.C.: There is no doubt about the enormous role that the U.S. plays both in El Salvador and Honduras. I think the figures are somewhere in the neighbourhood of \$50,000,000 in aid last year. Would the U.S. be playing a substantial role in advising the Honduran government as to how to relate to the El Salvadorian troops and therefore treatment of the refugees and the CEDAN?

Van Eek: There is evidence that that is indeed so. The human rights officer indicated that the U.S. is wanting to make Honduras a base from which they could operate. There is no evident personal presence but they are bringing in weaponry and they are serving as advisors.

C.C.: I noticed a little ad in C.C. this week suggesting that CRWRC was going to be sending \$25,000 to (CEDAN) to help in their work. What is the intention of that kind of gift?

Van Eek: Let me say that in terms of food aid CRWRC (Canada) is authorized to spend something in the neighbourhood of \$150,000 Canadian. What they are sending then is milk powder, egg powder and cooking oil in vast quantities. The \$25,000 that they're trying to replenish is a cash gift for materials they can produce somewhere in the neighbourhood of \$175,000.

When I reported in Montreal at the standing conference of organizations concerned for refugees, the immediate response of the Minister for Immigration of Quebec, M. Godin was, "What specific material aid can we render?" I have subsequently indicated to his secretary for refugee concerns, Louis Gagne, that perhaps they could help in the area of providing clothing, very basic clothing and shoes. The people are all running around in rags and tatters. There are a few women who had a decent dress on, but

many children were dying of pneumonia even now.

Then the MCC people responded and said: "We've been fairly successful in supplying blankets in other scenes in the Central Americas, shall we take the care of that component in the three way request?" We are encouraging the CEDAN director to do the actual orchestrating.

C.C.: What can be done in terms of raising our voices in the external affairs department and with Mr. Trudeau and others?

Van Eek: Last Monday we talked to staff at External Affairs and reiterated our request to put on more diplomatic pressure through foreign affairs on the corresponding ministry in Honduras because there are violations, they are gross and we observe this kind of apparent co-operation with El Salvador. The standing conference sent the same message to the minister. The Committee for Contact with the Government of the Council of CRC's in Canada has done likewise. We are going to continue to put on that kind of pressure. We're

also seeking the release of some people who are now being kept "Incommunicado" in prisons in Honduras for whom Canadian sponsors have been found. Again, so far the Honduran government says, "We don't know who those people are of whom you speak."

C.C.: It is often in a situation of oppression, hardship and persecution that the Christian faith comes through in such a powerful way.

Van Eek: The service of worship I attended made my spine tingle because the people seem to be oblivious to the armed soldiers, standing in the porticos or what passes for doorways to the side of the sanctuary. All eyes were glued and all ears were glued to what the priest and lay reader were saying. In three messages I have never heard so much in one service in my life! There was an evangelical fervour about their message. I thought that this cannot help but encourage and build the faith of these people who are so vulnerable, totally without protection.

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Too concerned

Sometimes it seems we're
too concerned
About the way we act.
So cautious here, so careful there,
The use we make of tact.
We wonder what a friend would think
If we should do this thing;
If we should visit in that home
What comments would it bring?

We wonder if appearances are just
what they should be.
We're so concerned about our dress
Folk can't see you and me.
What's underneath those outward
clothes
Is what counts more than all.
A will to save one's fellow man
If he be great or small.

We're too engulfed in our own realm
To think of other's plight.
And, since our interests centred be,
Off other folk we slight.

And frequently, secure within,
So sure of our own state,
We have no thought, nor deep concern
Of lesser mortal's fate.

God wants us, deep down in our souls,
To cherish every child.
To think not of his outward dress,
Though filthy and defiled.
He wants us to have deep concern
For each man's precious soul,
To point him in our humble way
To His dear Heavenly Goal.

And, be not too assured today,
God's hand can pluck you, too,
Out of your station in this life
And leave you friends but few.
So, as you travel on your way,
Self-centred though you be,
Give heed to those you see about.
A friend in all men see.

Mina R. Verseput

CALENDAR of EVENTS

- Feb. 13** H.D.C.H. Women's Guild Variety Evening at 8 p.m. in the H.D.C.H. auditorium. Tickets available at the door.
- Feb. 19, 26** An Inside Look at the Synod of Dort. Six session evening
- Feb. 25** James Ward in concert in the Covenant Chr. Ref. Church, St. Catharines at 8:00 p.m. \$3.50 per person or \$10.00 per family rate. Tickets sold at Beacon Chr. High School, St. Catharines.
- Feb. 26-27** Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
- Feb. 26** James Ward in concert, Smithville Christian High School, Smithville, Ont.
John F. Schuurman presents one-man play by Charles Spurgeon entitled Eccentric Preachers, St. Catharines, Ont.
- Feb. 27** James Ward on Ontario New Horizon tour.
- Mar. 6** James Ward in concert, Peoples Church, Toronto, Ont.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 29	Wed. Jan. 27	Fri. Jan. 22-10 a.m.	Wed. Jan. 20-noon
Fri. Feb. 5	Wed. Feb. 3	Fri. Jan. 29-10 a.m.	Wed. Jan. 27-noon
Fri. Feb. 12	Wed. Feb. 10	Fri. Feb. 5-10 a.m.	Wed. Feb. 3-noon

Christian orientation needed for survival

GETTYSBURG, Pa. (EP) — A warning about three interrelated and dangerous trends in today's "discontented society" were voiced by the controversial Swiss theologian, the Rev. Dr. Hans Kung in a lecture at Gettysburg College here. The trends cited by the Roman Catholic theologian whose teachings were rebuked in 1979 by the Vatican, were: the loosening of morals and mores, a loss of confidence in authority figures within the family, government, business and church and a growing focus on self-gratification.

The well-known theologian and author remains a professor of ecumenical theology at the University of Tübingen in West Germany even though he is no longer recognized as an authorized theologian by the Roman Catholic Church, partly because of his teaching on the doctrine of infallibility.

The 53-year-old theologian said Christ would not criticize those who break the rules as much as those who place intolerable burdens on the Christian community by the imposition of rigid dogma. He argued that Christ — the man who talked with and blessed adulterers, who had apostles who were married and who was often supported by women — would not stress exacting rules for his followers.

"This spirit of Jesus Christ is able to convey to us a fundamental orientation," he said, "a new conscience, new attitude to life, new motivations...new actions for the humanization of human persons and societies and a new horizon...which permits us to live our present earthly life."

Kung applied the same "Christian orientation" to the churches — Catholic, Protestant and Orthodox — in order for them to become "freshly open and truly credible" in order to solve their critical internal problems.



What Will Your Son or Daughter Do This Summer?

For most young people there are four ways to spend the summer: work, summer school, travel or just loafing around. Participants in Summer Workshop in Ministries (SWIM) do all of these—except loaf around. For them SWIM means going to another community for an educational work experience that's hard to duplicate. It combines adventure, a chance to see the church in action, growing spiritually as part of a team and helping out community ministries that otherwise might never take place.

Enrolling in SWIM's "summer school" doesn't include a tuition fee. It's free, with travel and other costs paid by supporters back home. If your daughter or son will be a professing church member and at least seventeen years old by June 30, she or he may apply for a summer assignment. The

youth leaders in your church, the volunteer coordinator in your local Y.C. league, or the Young Calvinist Federation service center can give you further details. Applications for the summer of 1982 are due by March 1. This year there's a special need for mature young adults for sensitive urban ministries.

SWIM demands a lot of its volunteers, but gives even more in return. "My son's summer in SWIM has changed the direction of his life," one parent confided. Serving a church for five or six weeks can indeed be a risky business. But it's the same kind of holy risk-taking that has built the Body of Christ since Pentecost.

Take some time to talk about the summer of '82 with your son or daughter. It may result in their best summer yet.

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Dutch

Nieuwe Maan

Het wordt de jonge Israëlieten geleerd dat de maan een beeld is van het joodse volk. In een catechisatie boek voor Jong Israël schrijft Dr. M. De Hond: „Ge weet, dat men de maan aan de hemel als het ware ziet geboren worden, telkens op de eerste dag van iedere maand. Eerst heel klein, als een krom streepje. En dan groeit ze van dag tot dag, en als ze volgroeid is begint ze weer af te nemen en wordt kleiner en kleiner, en tenslotte verdwijnt ze. Wie de maan ziet afnemen na haar volheid, denkt dat ze nooit weer zo groot wordt. Maar telkens wordt ze opnieuw geboren en weer vol. Dat is een beeld van het Joodse volk.”

Als de volle maan tenslotte als een krom streepje verdwijnt zijn er 29 dagen en 12 uren voorbijgegaan. En eigenlijk moest dus elke maand 29 1/2 dag duren. Die halve dag maakt dat echter onmogelijk. Daarom neemt men de ene keer de 12 uren van de maand af, en blij de volgende maand doet men er 12 uren bij, zodat de Joden maanden hebben van 29 en 30 dagen.

Het feest der Nieuwe Maan wordt steeds gevierd op de dertigste dag na de laatste nieuwe maan. En op de negenentwintigste dag wordt er steeds gevast. Men noemt deze dag de „kleine verzoendag.” Het is de bedoeling om op deze dag verzoening te verkrijgen over alle zonden die in de afgelopen maand zijn begaan. Dat kan volgens joodse opvatting alleen door boete en vasten. U weet dat de „Grote Verzoendag” betrekking heeft op de verzoening van de zonden die gedurende een heel jaar zijn bedreven. En jaar en maand worden van elkaar onderscheiden door de woorden groot en klein. Op die 29ste dag van de maand is er een godsdienstige bijeenkomst in de namiddag, waar verschillende gedeelten uit de Wet worden gelezen, net als op de officiële vastendagen. Lees het eens na in de bijbel: Ex. 32:11-15 en 34:1-10; en Jes. 55:6-13 en 56:1-8. En dat vasten heeft vooral plaats omdat in de Wet een zoenoffer is voorgeschreven voor de dag der Nieuwe Maan.

Op de volgende dag vast men niet meer, er is blijdschap, de zonden van afgelopen maand zijn vergeven, de nieuwe maan is alweer als een klein streepje begonnen, en men heeft hoop voor de toekomst. Men geniet van een „betere” maaltijd, en bezoekt in de morgen de godsdiensttoefening, die een uitgebreide liturgie heeft. Het halve Hallel, psalm 113-118, behalve ps. 115:1-12 en 116:1-12, wordt aan het normale gebed toegevoegd, en de Thora (de Wet) wordt in deze dienst door vier personen gelezen. Later op de dag, als er weer gebeden wordt, wordt de lezing van Numeri 28:11-15 ingelast. Dat is de klassieke pericoop voor de nieuwe maan offers. Eerst een brandoffer en dan verschillende spijsoffers en plengoffers, en tenslotte nog een zondoffer met het bijbehorend plengoffer. En als de nieuwe maan op een sabbat valt dan leest men in het bijzonder Jesaja 66, waarin vers 23 zegt: En het zal geschieden van nieuwe maan tot nieuwe maan en van sabbat tot sabbat, dat al wat leeft zal komen om zich voor Mijn aangezicht neer te buigen, zegt de Here. Valt de nieuwe maan op een zondag, dan leest men op de sabbat die er aan voorafgaat 1 Sam. 20:18-42 waar Jonathan tot David zegt. „Morgen is het de nieuwe maan.”

Het leven van Israël concentreerde zich rondom de tabernakel en later rondom de tempel. Israël als volksgemeenschap moest elke dag tweemaal „het gedurig offer” brengen. Alle andere offeranden worden door de Joden moesaf-offers, „toegevoegde” offers genoemd. En deze toegevoegde offers worden door de Thora voor elk feest, ook het Nieuwe-Maan-feest nauwkeurig voorgeschreven. De Here zegt ook nog: Op uw vreugdedagen, op uw jaar-feesten en op uw nieuwe-maandsdagen zult gij een stoot op de trompet geven bij uw brandoffers en bij uw dankoffers. Dan wordt de Here door dat blazen aan Israël „herinnerd” opdat Hij Israël's offers zou accepteren en hen zou zegenen. En hen een gezegende nieuwe maand zou geven. Als de Joden de nieuwe maan wijden, zoals zij dat noemen, dan spreken ze veel formules uit, en één er van is: „Een goed teken en een gelukster zij de nieuwe maan voor ons en voor gans Israël. Amen!”

De Joden zien de maan als een beeld van het Joodse volk, en het gebed om het volmaken van de maan wordt besloten met een hartstochtelijk vragen om het herstel van Israël en het herstel van de wereld. De nieuwe maan moet wassen, wat voor het oog ontbreekt moet worden aangevuld, en God wordt geprezen door Psalm 148:1-6 te citeren want Hij is het die de maan geschapen heeft, haar baan heeft aangewezen en „voortdurend de maan vernieuwt.”

J. VanHarmelen

Onder ons

Een preek op straat

door John Van Aast

Ik ben Gereformeerd opgebracht. Ik zou ook kunnen zeggen dat ik bij de wet ben grootgebracht. Ik wist precies wat ik doen moest maar nog veel beter wat ik niet doen moest, en speciaal op zondag.

Ik moest daar aan denken toen ik laatst op een zondag in de trein zat op weg naar het ziekenhuis om mijn vrouw op te zoeken.

Ik was die bewuste zondag's morgens naar de kerk geweest. 's Avonds zou ik de dienst missen.

Ik bekeek mijn medereizigerseens. Wat een verschillende personaliteiten; goed gekleed en slecht gekleed; sommigen met een glimlach op hun gezicht en anderen schijnbaar zo teleurgesteld in het leven dat er geen glimlach meer af kon.

Mensen in de trein, in de bus, in de ondergrondse, waar kwamen ze vandaan, waar gingen ze naar toe? Zouden ze ook naar de kerk zijn geweest die morgen; zouden ze die avond gaan, of zouden ze de zondag gebruiken voor hun eigen plezier. Misschien

kwamen ze wel nooit in de kerk.

In de andere hoek van de wagon zag ik ineens een negerjongen zitten met een bijbel in zijn hand. En, toen ik later uit de bus stapte, liep ik haast tegen iemand op met een bijbel in zijn hand. En op mijn terugweg naar huis, ontmoette ik een dame, ook met een bijbel in haar hand...Drie mensen, drie bijbels.

Ik wist niet wie die mensen waren; ik wist niet of ze die morgen of vanavond naar de kerk waren geweest, maar ze droegen hun bijbel in hun leven. Zag ik hier een symbool van de Drie-eenheid? Tot drie maal liet God mij mensen zien met Gods Woord in hun handen.

Ik heb ze niet gesproken, alleen maar gezien; het was als schepen die elkaar voorbijvaren je kijkt er naar en ze verdwijnen. Zo ook deze drie mensen. Ik heb ze gezien in een flits van een ogenblik en ik zal ze nooit meer zien. Nooit meer?

O, misschien niet hier op aarde, maar ik hoop dat ik in de hemel niet alleen deze drie bijbel dragers mag zien, maar

al degenen die niet beschaamd waren om met Gods Woord het leven door te gaan.

Ik hoop dat ik die dag in de trein iets geleerd heb. Ik heb geen preek gehoord die avond, maar ik heb een preek gezien. Practisch Christendom. De vervulling van de wet: Wie mij belijden zal voor de mensen, zal ik belijden voor mijn Vader die in de hemelen is.

Rechtskundige hulp per telefoon in Alberta

(Canadian Scene) — Bent u ergens van beschuldigd? Bent u van plan te scheiden? Wilt u een testament maken? In Alberta bestaat een gratis Calgary Legal Guidance, waarbij men gratis telefonisch advies kan vragen en men kan u tevens verwijzen naar bestaande rechtskundige organisaties als men meer hulp nodig heeft. Inwoners van Calgary kunnen 265-5020 bellen en inwoners van Alberta die niet in Calgary wonen kunnen gratis 1-800-332-1091 draaien.

Persoverzicht

• Een wel heel interessante onthulling kwam onverwachts van onze Gouverneur-generaal Schreyer. U dacht misschien dat die man alleen maar kransen bij monumenten kon deponeren, maar hij herinnerde ons er allemaal even aan dat zijn ambt toch wel degelijk autoriteit heeft. Ter gelegenheid van zijn drie-jarig ambtsjubileum wees hij er op dat hij de macht heeft om de regering te ontbinden, en hij voegde daaraan toe dat dat inderdaad door zijn gedachten was gegaan tijdens het beruchte grondwetsdebat. Zo zie je maar, dat wie dit persoverzicht trouw leest ook van week tot week aan zijn kennis toevoegt.

• En over macht gesproken: Renee Levesque liet ook even het haar op zijn tanden zien toen van de week de bus-chauffeurs in Montreal de wet aan hun laars lapt en het vertikten aan het werk te gaan. „k Zal tot drie tellen...” zei hij, „en anders...!” De chauffeurs keken er raar van op en gaven zich verder zonder slag of stoot gewonnen. Dat is mijn kans om Levesque van de week een eervolle vermelding te geven. Dat gebeurt niet vaak.

• De kranten stonden vol met heel sombere economische verwachtingen. Die klonken nog slechter dan een treurmars op een draalorgel met mankementen. Iedereen noemde zo zijn eigen zondebok, maar de meest genoemde en vaakst voorkomende was wel onze Minister van Financien en zijn onlangs ingediende begroting. Er waren anders wel pogingen om de negotie wat op gang te krijgen. Trudeau was aan 't venten met een complete Canadese kernfabriek in Mexico. De concurrentie was er natuurlijk ook: Amerika, West-Duitsland en Frankrijk, allemaal happig op handel. Bovendien is onze regering ook nog aan 't proberen om zo'n ding aan de man te brengen in Egypte. Dat achten veel mensen een nogal gevaarlijke onderneming want het is per slot van rekening geen King pepermunt uit Sneek. De politieke situatie in het Midden Oosten is bepaald niet stabiel, en

al die lui zitten te popelen om atoombommen te maken. Net zoals u vroeger crapauds (kent u dat woord nog) wilde hebben in de voorkamer, zo willen veel landen een atoom-bom hebben. 't Staat wat beter! Maar wie garandeert ons dat ze niet met die dingen aan't knikkeren gaan? En bovendien zitten we met de moeilijkheid dat geen mens weet wat te doen met de radio-aktieve afval van die fabrieken. Het wordt wel ergens begraven, maar zo vergiftigen we samen de goede aarde voor de komende geslachten.

• Onze Minister voor Immigratie, Lloyd Axworthy, staat er verbaasd van dat zo weinig mensen Poolse vluchtelingen willen laten overkomen uit de kampen in Oostenrijk. In de laatste twee jaar hebben Canadezen 50.000 vluchtelingen uit Vietnam laten overkomen, maar tot nu toe zijn er maar 169 van de 5500 Poolse vluchtelingen „gesponsored”. Ik denk dat de centen op zijn!

• President Reagan vierde zijn eerste ambtsjubileum. Hij is nu een jaar president. De onvermijdelijke toespraak was in de trant van: „volhouwe maar.” Het weer hier is zo koud dat mijn zakdoek vol met ijsblokjes zit als ik mijn neus snuift, en ik krijg kouwe voeten op de preekstoel, hetgeen natuurlijk, zoals mijn betere helft geneigd is om mede te delen, lichtelijk overdreven is. Maar wat zou het leven saai worden als we nooit eens lekker konden overdrijven. We weten allemaal wel dat de soep nooit zo heet gegeten wordt als ze opgediend wordt, nietwaar? Ik open zelfs deze rubriek voor mensen die smakelijk kunnen overdrijven. De besten zullen gepubliceerd worden, en de hoofdprijs is zoals altijd: twee gereserveerde plaatsen in onze middagdienst. Heeft u wel eens gehoord van die vis die ik van de zomer ving? Die was zo groot dat ie niet in mijn boot paste. Ik moest hem aan een ketting mee naar ons dok trekken. Ik kan het helaas niet bewijzen, want op de terugweg brak de ketting. Wie volgt?

Carl D. Tuyl

Dutch

Berichten over Sovjet christenen vertellen nog steeds hetzelfde verhaal

Kruistochten — Drie jaar verbleef ze in een strafdokken ten zuiden van haar woonplaats Taldy-Koergan, vlakbij de Chinese grens in de Sovjet-Republiek Kazachstan. Ella had eigenlijk niet goed begrepen waarom zij nu juist zo zwaar gestraft werd. O ja, ze was actief geweest in het jeugd- en kinderkamp van haar kerk, maar anderen waren daarbij net zo goed betrokken geweest.

Op 3 oktober 1973 was het gebeurd. Plotseling waren mannen van de politie en de Russische geheime dienst (de KGB) gekomen. Ze namen haar vader en nog vier mannen mee. Vader was diaken in de kerk. Maar ook de dominee werd gearresteerd; toevallig was hij bij hen op visite. Ella mocht voorlopig thuis blijven, maar moest beschikbaar blijven om ieder gewenst ogenblik voor verhoor op het politiebureau te verschijnen.

Die avond spookten vele gedachten door haar hoofd. Hadden de kinderen gepraat? Ze was nu al zo'n vijf jaar betrokken bij kinderkamp. Eigenlijk was het een wonder dat de kinderen nog steeds braaf hun mond hadden gehouden als de onderwijzers ze uithoorden over de kerk en hun ouders.

Oktoberbeweging

Waarschijnlijk was het nu dan toch gebeurd. Ze wist het nog uit haar eigen jeugd. Het begon, toen alle kinderen werden ingelijfd in de oktoberbeweging. Wie zou er nu niet zo'n prachtige roodzilveren ster op z'n jasje willen dragen? Maar als kind van christelijke ouders kon dat nu eenmaal niet. En je wilde je vader en moeder geen verdriet doen. Die ster betekende immers, dat je trouw zou zijn aan de grote vader van de revolutie, Lenin.

En ook al was je nog maar zes jaar, je begreep dat de Goede Herder erg veel verdriet zou hebben als je die goddeloze Lenin je „vader” zou noemen. Maar op school werd alles anders toen je „nee” zei. De juf zette je voor de klas voor schut en de kinderen dachten dat ze heel flink waren als ze je uitscholden voor „baptist.” Ook probeerden ze er achter te komen wie de dominee was en wat je vader deed in de kerk.

En als het zo langzamerhand geaccepteerd was dat je er niet bij hoorde, als je er zelf ook wat beter tegen kon als ze je plaagden, dan begon het weer van voren af aan in de vierde klas, wanneer alle kinderen zo'n prachtige sjaal kregen van de pioniersbeweging. Weer hoorde je er niet bij; weer was er een goede aanleiding om die domme baptist te plagen.

Ella dacht die avond aan de vele keren dat ze thuis gekomen was met rode ogen van het

hullen. „Ik wil nooit meer naar school! O mamma, hoef ik nooit meer naar school?” had ze gesmeekt. Moeder had haar met tranen in de ogen tegen zich aangedrukt. „Ach kind, je weet dat ze op ons letten. En als jij niet meer naar school gaat, dan komen ze hier om je bij ons weg te halen, of om ons te arresteren. Ga maar naar school, dan kunnen we het samen nog goed hebben thuis.”

Ja, dat is het nu juist wat zo'n afschuwelijke inwerking heeft op alle kinderen van christenen in de Sovjet-Unie. Thuis is die warmte en liefde, daar hoor je over Jezus. Maar op school wordt verteld dat God niet bestaat; daar wordt

Ook nu

Deze korte geschiedenis over de Russische kinderevangeliste Ella Kasper is geen uitzonderlijk geval. Ella is inmiddels vrij, maar ook nu zitten kinderwerkers gevangen, worden kinderen op school bedreigd en voeren ouders een zenuwslopende strijd om het behoud van hun kinderen.

Een „Kruistochten” medewerker sprak met Ella Kasper over het gevaarlijke, maar toch ook zegenrijke werk met kinderen. In het gesprek kwam naar voren, dat de zondag scholen en bijbelclubs van de Russische nietgeregistreerde baptistengemeenten toch wel een unicum zijn.

Alle kerken in de Sovjet-

Kerstfeest

Zelfs het kerstfeest van de club wordt op een andere dag gevierd omdat de overheid juist op 24 december de activiteiten van de Kerk scherp in de gaten houdt.

Dit leven van onderduiken en zwijgen is de meeste kinderen welbekend. Hun ouders hebben meestal al bezoek gehad van een van degenen, die belast zijn met de atheïstische opvoeding van de Sovjet-jeugd. Toch raken de kinderen nooit gewend aan die altijd terugkerende bedreigingen en het drukt een onuitwisbaar stempel op heel hun verdere leven.

Het kinderevangelisatiewerk in de Sovjet-Unie be-



Kinderen van gevangen genomen christenen in een Bijbelkamp in de Sovjet Unie

gepraat over grote dingen, zoals een wereld waarin iedereen gelijk is. En er wordt verteld hoe belangrijk je bent als je meebouwt aan een socialistische wereld. Vechten voor de vrede is het ideaal dat je altijd wordt voorgespiegeld. Deze gespleten opvoeding maakt je teruggetrokken en gesloten. Aan de ene kant wil je je ouders geen verdriet doen en aan de andere kant probeer je zoveel mogelijk met alles mee te doen op school om daar maar niet te veel op te vallen.

Verhoor

Ella werd de volgende dag voor verhoor naar het politiebureau gebracht. Maar daarna mocht ze toch weer naar huis. Daar hoorde ze het verdrietige nieuws dat de dominee een schuldbekenenis had afgelegd. Hij was al vrijgelaten. Maar de anderen, ook Ella's vader, zaten nog gevangen. Wekenlang werd Ella telkens op het bureau ontboden. Maar de verhoren werden al strenger en langduriger.

Tenslotte moest ze blijven. Ze had schade berokkend aan de geestelijke gezondheid van jonge Sovjet-burgers. Een tijdje later werd ze veroordeeld tot drie jaar werkkamp omdat ze gehoorzaam was geweest aan Jezus, die had gezegd: „Laat de kinderen tot Mij komen, verhindert ze niet.”

Unie is het verboden om kinderen bijbel-onderwijs te geven, maar in de jaren 1964 tot '66 hebben de broeders van de Raad van Evangelische Christenen en Baptisten besloten om aan deze duivelse wet voortaan geen gehoor meer te geven. In het grootste

perkt zich eigenlijk alleen tot de kinderen van wie een of beide ouders christen zijn. Evangelisatie van buitenkerkelijke kinderen zoals wij dat in het Westen kennen, is niet mogelijk. Maar het getuigenis van kinderen die op jonge leeftijd bewust de Heiland

Kruistochten is in de Engelssprekende landen bekend onder de naam „Brother Andrew”. Het contact adres in Canada is World Christian Ministries, P.O. Box 61, Stn. D, Toronto, ON M6P 3J5. De organisatie heeft 3 films beschikbaar over de bijbel distributie in Communistische landen: Inside China, More than Meets the Eye (over de geestelijke verzorging achter het IJzeren Gordijn), en Bibles for Africa.

Nog een organisatie die betrokken is in hetzelfde werk is: „Jesus to the Communist World”, waaraan Rev. Wurm-

brand verbonden is. Het adres hiervan is: Jesus to the Communist World, P.O. Box 38, St. Thomas, ON N5P 3T5. De organisatie, onder de directie van Mr. Klaas Brobbel, geeft een maandelijks nieuwsbrief uit over haar werk en heeft ook een groot aantal boeken beschikbaar betreffende het werk in Communistische landen waarvan enkele in het Nederlands. Kerkelijke organisaties zouden een van deze twee groepen kunnen uitnodigen voor een avondprogramma en highschools mogelijkwerwijs voor een vergadering.

geheim worden sindsdien kinderen van gelovige ouders in kleine groepjes onderwezen in het Woord van God. Omdat kinderen in hun argeeloosheid makkelijk aan een vriendje of aan een volwassene kunnen vertellen waar en wanneer de bijbelclub bijeenkomt, worden pas op het allerlaatste moment via de ouders tijdstip en plaats van samenkomst bekend gemaakt.

willen volgen gaat over de hele Sovjet-Unie. Miljoenen kinderen weten op z'n minst dat er in hun land kinderen zijn die om hun overtuiging worden geplaagd. Zou dit lijden vroeg of laat geen vrucht dragen?

Dikke onvoldoende

De heer M.M. Goroch, directeur van de middelbare school in Martoek in de Sovjet-

republiek Kazachstan, blinkt uit als atheïst, maar voor pedagogiek zou hij in het Westen een dikke onvoldoende krijgen. Tegen Agnessa Thiessen (15) zei hij tijdens een algehele, vlak voor de zomervakantie: „Als jij in de vakantie met je fiets de omgeving rondrijdt om alle kinderen en inwoners van de stad te overreden baptist te worden, dan geef ik iedereen het recht om een touw om je nek te binden en je aan een paal te hangen.”

Een andere „pedagoog”, adjunctdirecteur P.J. Slidnikov, zei tegen Rita Goge (16) tijdens een taalles: „Als ik nog een keer van de overheid te horen krijg dat jij de kerk bezoekt, dan krijg je bij het eerstvolgende proefwerk een onvoldoende.”

Bleef het maar bij bedreigingen! In de plaats Simferopol werd op de 31ste school een anti-religieuze redevoring gehouden door de heer Moskvitin. Hij ging zo ver dat hij de gelovigen bij hun namen noemde en ze bespottelijk maakte. Vooral de familie Doebovik moest het ontgelden. Als een rechtgeaard demagoog zweept Moskvitin de jonge toehoorders op tot spreekkoren als: „We moeten ze ophangen.”

Toen de toespraak ten einde was, werd de jonge Doebovik door vele kinderen aangevallen: Tenslotte moest hij met een hersenschudding naar het ziekenhuis worden vervoerd. Noch de heer Moskvitin, noch de andere leraren hadden iets gedaan om de jongen te beschermen.

Rode halsdoek

Bij een andere gelegenheid werd de tienjarige Igor Volostsjok uit Donetsk gedwongen om de rode halsdoek van de pioniersbeweging te dragen. Toen hij dit weigerde omdat hij als jonge christen niet bij de atheïsten wilde horen, werd hij openlijk in de klas bespot. De kinderen begonnen hem daarna steeds vaker uit te scheiden en te mishandelen. Ondanks gesprekken van Igoers ouders met de directeur van de school werd de situatie steeds ernstiger.

Tenslotte werd Igor zo door een oudere medeleerling in elkaar geslagen dat hij naar het ziekenhuis moest worden gebracht. Daar werd vastgesteld dat hij voor altijd blind zal blijven.

Prijs

Vandaag lijdt zowel de derde als de vierde generatie na het begin van de revolutie onder het juk van de „nieuwe tsaren” in het Kremlin.

De derde generatie van mannen en vrouwen zoals Jakob Ezau en de vader van Ella (hij werd na zijn arrestatie tot vijf jaar werkkamp veroordeeld), legde het fundament voor een geheel nieuwe gen-

Dutch

eratie. De na-oorlogse helden van nu brengen het Evangelie met nog meer moed en toewijding. Ze hebben in de ouderen gezien dat lijden het geloof verdiept en zij nemen daarom hun kruis op, in het volste vertrouwen dat God hen zal leiden. Ongeveer 25 procent van alle christengevangenen in de Sovjet-Unie is nog onder de dertig. Enkel van hen hebben, net als Ella, het Evangelie gebracht aan kinderen.

Kinderkamp

Zoals de 22-jarige Galina Viltjinskaja uit Brest, een stad vlakbij de Poolse grens. Galina werd in augustus 1979 gearresteerd, samen met broeder Pavel Rytikov en zijn zoon Vladimir. Ze hadden opnieuw een kinderkamp geleid met voornamelijk kinderen van gevangen genomen christenen.

Op de terugweg, terwijl ze een groepje kinderen naar huis begeleidden, werden ze in Lvov uit de trein gehaald. De kinderen wisten te ontdekken, maar de drie gevangenen werden direkt achter slot en grendel gezet.

Het vooronderzoek met alle verhoren duurde een vol jaar. Pavel Rytikov werd veroordeeld tot drie jaar werkkamp (streng regime). Vladimir en Galina werden beiden tot drie jaar werkkamp (normaal regime) veroordeeld.

Ziekenhuis

Galina bevindt zich nu in het ziekenhuis van een werkkamp in het distrikt Primorskaja aan de Japanse Zee. Ze heeft erg te lijden gehad van het twee maanden durende transport.

Er is in het kamp te weinig water. Galina lijdt aan scheurbuik. Haar tanden en haren vallen uit. Ze heeft ook vreselijke gewrichtspijnen en pijn in haar rechter long. Ondanks al deze problemen schreef zij toch de volgende woorden: „In deze wildernis ben ik meer nodig dan in vrijheid. Hier zijn erg veel mensen met een geestelijke honger; verschoppelingen zijn het, de uitgestoten van de wereld. De mensen hebben hier meer geestelijke honger dan bij ons thuis. Ik ben blij dat ik voor deze, door hun zonden verloren mensen op z'n minst een wegwijzer mag zijn.”

Zjenja

In het kinderkamp waar Galina voor het laatst de gemeenschap met andere christenen mocht beleven was een kleine jongen van dertien jaar. Zjenja heette hij. Op een dag werd gevraagd wie iets wilde zeggen over zijn geloof. Zjenja stond op en las voor uit de Bijbel. Hij sprak over de

liefde van God en over zijn Heiland, die hij wilde volgen met zijn hele hart.

Later was deze kleine, tengere jongen erbij toen ze op het station van Lvov zijn geestelijke leiders arresteerden. Korte tijd later stierf zijn moeder, terwijl vader was ondergedoken voor de KGB. Dit jaar werd zijn vader,

Dimitri Minjakov, gearresteerd en veroordeeld tot vijf jaar werkkamp.

Tijdens het proces werd besloten dat Zjenja niet langer in het gezin van zijn oudere broer mocht blijven. Nu bevindt Zjenja zich in een atheïstisch internaat. Hij zal zich Galina en de anderen en hun inhoudsvolle woorden goed

herinneren. Maar dat is niet genoeg. Hij leerde Jezus persoonlijk kennen en daarom zal deze jongen niet ten prooi vallen aan zijn nieuwe opvoeders.

Galina en Zjenja worden niet geholpen door een ontroerend verhaal in *Kruistochten* (of in *Calvinist Contact*), maar door ons gebed dat daarop

volgt. De engelen komen in beweging op het gebed van de kinderen van God.

„Ziet toe, dat gij niet één dezer kleinen veracht. Want ik zeg u, dat hun engelen in de hemelen voortdurend het aangezicht zien van mijn Vader, die in de hemelen is” [Mattheus 18:10].

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voor een vriend

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THANKS

TIGCHELAAR: "The Lord is our shepherd, we shall not want." Thank you for a wonderful evening and the many 50th Wedding Anniversary cards, letters and best wishes.

Klaas and Anna Tigchelaar, R.R. #1, Waterdown, Ont.

BIRTHS

BAKKER: With praise and thanksgiving, we announce the arrival of our first born daughter, JESSICA SIMONE 6 lbs. 5 oz. on January 12, 1982. We invite you to share our joy in God's blessing. Jessica is the 5th grandchild for Mr. and Mrs. G. Vermeer of Welland, Ont. and the 14th grandchild for Mr. and Mrs. S. Bakker of Calgary, Alta.
Sid and Irene Bakker, 354 Main St. W., Grimsby, ON L3M 1S7

BOERSMA: "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). With much joy and thankfulness, we, Art and Liz Boersma, praise our heavenly Father for entrusting to our care a daughter, CATHERINE THERESA, born January 7, 1982. She is the first grandchild of Mr. and Mrs. Bert Den Haan and the third grandchild of Mr. and Mrs. John Boersma. She is also a great-grandchild of Mrs. J. Ravensbergen, of Fruitland, Ont. We pray for wisdom in raising this child of the Lord, in his fear.
#208-7150 Fulton Ave., Burnaby, B.C. V5E 3H4

DE BOER: With thanksgiving to our God who made all things well, Ed and Wilma joyfully announce the birth of their first child, a son, DEREK JAMES was born on December 29, 1981 and weighed 7 lbs 12 oz. Derek is the first grandchild for Mr. and Mrs. Henk Hollander of Brampton, Ont. and the 6th grandchild for Mr. and Mrs. Nedde de Boer of Brampton, Ont.
10 Rowe Court, Brampton, ON L6Y 2S2

LUIMES: Thankful to the Lord for his gift to us, we, Albert and Carolyn, joyfully announce the birth of our second child, a son, JONATHAN DANIEL, born on January 5, 1982. A little brother for Timothy Marcel. Another grandchild for Mr. and Mrs. Gerrit Luimes of Spencer-ville, Ont., and Mr. and Mrs. Leo Miedema of Jarvis, Ont. Great-grandparents are Mr. and Mrs. Cornelius Hogterp of St. Thomas, Ont., and Mrs. Antje Miedema of St. Catharines, Ont.
10 Labine Cres., Petawawa, ON K8H 2H9

PLANTINGA: We thank God for the gift of a healthy baby girl born on Sunday, January 3, 1982, a sister for David and Michael. We have named her ABIGAIL RUTH. The grandparents are Mrs. Anje Plantinga of St. Catharines, Ont., and Dr. and Mrs. Edward Masselink of Grand Rapids, Mich.
Theodore and Mary Plantinga, 2417 Edgewood SE, Grand Rapids, Mich., 49506

BIRTHS

VANOORD: Praise the Lord for he is so good! With joy and thanksgiving to the Lord, we gladly announce the arrival of another beautiful healthy daughter, DEBORAH JANE born December 30, 1981; weighing 9 lbs. 10 oz. Debbie is a sister for Richard, Elizabeth, Julia and Rita. Happy grandparents are Mr. and Mrs. Goof Vanoord, Holland (18th grandchild) and Mr. and Mrs. Henry Pott, N.B. (20th grandchild).
Dick and Margaret Vanoord, Lr. Hainesville, R.R.#2, N.B.

VIS: "This is the Lord's doing; It is marvelous in our eyes" (Psalm 118:23).

With joy and thanks to God for his wondrous gift, Andy and Alice announce the birth of their first born, THERESA DEANNE. She arrived on January 6, 1982 weighing 9 lbs. 15 oz. She is the 24th grandchild for Mrs. T. Vis and the 4th grandchild for Mr. and Mrs. G.J. Cramer.
2102 Sills St., Thunder Bay, ON P7E 5T1

WASSINK: We, John and Carol, thank the Lord for his gift to us, our first born, a daughter, JANELLE AILEEN, born January 6, 1982 weighing 6 lbs. 15 oz. Her grandparents are Mr. and Mrs. C. Kragt of Holland, Mich., and Mr. and Mrs. E. Wassink of Forest, Ont.
5010 44th Ave., Calmar, AB T0C 0V0

ZEGERS: "Children are a gift from the Lord" (Psalm 127:3). With hearts filled with gratitude and thankfulness to our God, we, Martin and Jackie, announce the birth of our second child, a daughter, RENEE MICHELLE, born January 5, 1982, weighing 6 lbs. 15 1/4 oz; a sister for Brian. She is the second grandchild for Mr. and Mrs. J. Nagtegaal of Mississauga, the sixth grandchild for Mrs. M. Zegers of Orono and second great-grandchild for Mrs. H.J. Nagtegaal of The Netherlands.
R.R.#2, Orono, ON L0B 1M0

ZYLSTRA: Bill and Anne joyfully thank the Lord for the safe arrival on December 19, 1981 of, ROBYN ANNE; a sister for Michael and David. Sixteenth grandchild for Mr. and Mrs. P. Zylstra of Burlington and eighth grandchild for Mr. and Mrs. A. Van Dyk of Stoney Creek.
Box #32, R.R.#5, Forest, Ont.

MARRIAGES

BORG-DORSMAN: Mrs. S. Borg of Georgetown, Ont. and Mr. and Mrs. C. Dorsman of Oakville, Ont., are pleased to announce the marriage of their children, GERDA and PETER on Saturday, January 30, 1982 at 4:00 p.m., D.V., in the Georgetown Chr. Ref. Church. Rev. J. deJong officiating.
Future address: 2 Bennett Place, Glen Williams, Ont.

ANNIVERSARIES

January 25, 1982
With praise and thankfulness to God, we celebrated the 25th Wedding Anniversary of our parents and grandparents,

TED and SYLVIA VISSER
(nee Hogeveen)

We wish them God's richest blessings on this day, and we pray that God will continually bless them in the coming years of their marriage. With love to both of you, Mom and Dad, Grandma and Grandpa:
Sally & Henry Kater; Jason, Andrea
Betty & Ron VandenHengel; Johnny
Cindy & Floyd Feere
Grace (at home) & Lee
Home address: 16 Talbot St. E., Jarvis, Ont.

ANNIVERSARIES

1957 March 9
Psalm 119:105
With joy and thanksgiving to our Lord for his love and faithfulness, we hope to celebrate the 25th Wedding Anniversary of,

WALTER and LIA JANSEN
May God richly bless them with many more years together in love and happiness:
Cora & Gerry Van Wyck; Thomas, Jennifer — Aurora, Ont.
Rose — Walnut Creek, U.S.A.
Heather — Rexdale, Ont.
Ingrid — Calvin College, Grand Rapids, U.S.A.
Jackie — Calvin College, Grand Rapids, U.S.A.

Open house to be held on Saturday, March 13, 1982, from 2 to 4:30 p.m. at home.

Home address: 11 Ringway Cres., Rexdale, ON M9W 1X2

Goast (Fr) Listowel
1947 1982

February 12
With joy and thanksgiving to our Lord, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

JOHAN (John) and DIEUWKE MARTENS

We appreciate and are thankful for the love and understanding given us. May the Lord continue to bless them and keep them in his care in the future years.

With love from:
Henry — Don Mills
Horace & Sylvia Ellens; Kristopher — Beamsville

John & Bernice DeBoer; Micheal, Patricia, April, David — Listowel
Theodore — Downsview
Open house will be held at the Listowel Chr. Ref. Church from 2 p.m. to 4 p.m. on February 20, 1982. Best wishes only.
Home address: 243 Union St. E., Listowel, Ont.

1942 January 23

DANIEL and SIETSKE SMID
(nee Van Veen)

Miles cannot separate the love for mom and dad as they celebrate their 40th Wedding Anniversary. God has kept them in his care in the past. That he may bless them in the years to come is the sincere wish of their children and grandchildren:
Frank & Susan Smid; Sandra, Valerie — Ste. Anne, Man.
Anne & Egbert Breukelman; Suzanne, Daniel, Arnold, Charlene — Thunder Bay, Ont.

John & Louise Smid; Borden, Leanne — Selkirk, Man.
Audrey & Lloyd Den Boer; John, Sarah — Burnaby, B.C.
Sidney & Tami Smid; Ivy, Stephanie — Winnipeg, Man.
Sylvia & Henry Kloosterhuis — Thunder Bay, Ont.
Home address: 227 Knowles Ave., Winnipeg, MB R2G 1C8

OBITUARIES

"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Proverbs 3: 5,6).
Suddenly for us, but at his time, the Lord took onto his glory our dear friend,

HENK DUBBINK
on January 14, 1982.
We pray that the Lord will sustain his wife Helen.
With love:
John & Alice De Boer
John & Jenny Swytink
Robert & Hilda Dent
Henry & Lammie Rumph
John & Willy Kamphuis
Albert & Gerda Huizinga
Geerloff Kralt
Jane Dreyer
Peter & Tina Feddema — Grimsby, Ont.

OBITUARIES

"Jesus said to her, I am the resurrection and the life; he who believes in me, though he die, yet shall he live" (John 11:25).
On January 14, 1982, quite suddenly for us, but at his time, the Lord took home into his glory our dear brother-in-law and uncle,

HENK DUBBINK
In his 54th year.
Beloved husband of Helen (nee Hoekjen)
John & Gerry Veldhuis — Jarvis, Ont.
Jan & Gre Hoekjen — Nijverdal, Holland
Antoon Hoekjen — Nijverdal, Holland
and nieces and nephews

"In my Father's house are many mansions; If it were not so, I would have told you so. I go to prepare a place for you" (John 14:2).
On January 7, 1982 our Lord called to himself, after she had suffered a while, our beloved mother, grandmother and great-grandmother,

CORNELIA AALTJE KOENS-DRAGT
in her 81st year.
Dearly missed by:
Agnes & Cees Visser; 4 children — Pichburg, Pen. U.S.A.
Marieke Koens — 451 The West Mall, Apt. 119, Islington, Ont.
Ellen Koens; 3 children — Kitchen-er, Ont.
Jim & Nelly Koens; 5 children — Toronto, Ont.
Lia & Walter Jansen; 5 children — Rexdale, Ont.
Paula & Sid Soot; 3 children — R.R.#2, Rockwood, Ont.
Irene & Ross Bowen; 3 children — Guelph, Ont.
Conny & John Tiemens; 3 children — Kingston, Jamaica
Cees & Ann Koens; 4 children — Mount Hope, Ont.
and 4 great-grandchildren

"May the favor of the Lord our God rest upon us; establish the work of our hands for us — yes, establish the work of our hands" (Psalm 90:17).
On December 22, 1981, after a short illness, God called home his child, our mother, grandmother and great-grandmother,

HENDERIKA M. DYKEMA
at the age of 71 years.
She is survived by her children:
Albert & Hilda Dykema — Edson, Alta.
Fred & Magda Dykema — Edmonton, Alta.
Tina & John Boxma — Three Hills, Alta.
Margaret & Ernest Domijan — Spruce Grove, Alta.
12 grandchildren and 1 great-grandchild. Also surviving are 1 brother and 1 sister in Holland.
Mrs. H. Dykema was predeceased by her husband Klaas in 1967, daughter Margaretha in 1944, and grandson, Peter Domijan in 1973. A memorial service was held at the Immanuel Home in Edmonton on December 29, 1981, officiated by Rev. M. Pool. In conjunction with the memorial service, the funeral service was held in the Edson Chr. Ref. Church, Edson, Alta., officiated by Rev. E. Vander Woude. Interment was at Glenwood Cemetery, Edson, Alta.

Op 6 januari, 1982, nam de Here plotseling van ons weg uit onze vriendenkring op de leeftijd van 78 jaar,

BEREND KATERBERG
Zijn leven was Christus, zijn sterven gewin. Moge de wetenschap dat Berend nu bij de Here is, zijn vrouw en kinderen troosten.
Mr. W. Huberts
Mr. & Mrs. P. Karsten
Mr. & Mrs. J. Vos
Mr. & Mrs. J. Geerlinks
Mr. & Mrs. S. Hansma — Drayton, Ont.

OBITUARIES

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38, 39).
Suddenly, on January 17, 1982, our heavenly Father took into eternal glory, his child, our dear friend,

BERTHA KIERS
We pray that the Lord will continue to strengthen the Kiers family and her fiancé Jacob Huyers in the days to come.
From: all the Sunflower Club leaders and all those who knew and loved Bertha at the Willowdale Chr. Ref. Church.

"Keer weder, mijn ziel, tot uw rust, omdat de Here u heeft welgedaan" (Psalm 118:7).
On January 11, 1982, suddenly the Lord called home to himself, our dear husband, father and grandfather,

FRANCCIS (Frank) SCHALK
in his 81st year.
Beloved husband of Gerda Anna Schalk (nee Schering),
Father of:
Piet & Joanne Schalk
Tom & Tina Schalk
Corry Schalk
Nell & Mac McGugan
Peter & Becky Schalk
Nancy & John de Boer
Bert & Janice Schalk
Maria Schalk
Ina & Herman Vanderhill
Anne & Rien Feddema
Dear grandfather of 32 grandchildren.
Home address: R.R.#1, Denfield, ON N0M 1P0

De Vrouwenvereniging „Rondom het Woord" betuigt haar medeleven met Mr. M. Van Dyk en kinderen met het verlies van lieve vrouw en moeder,

MRS. E. VANDYK
We mochten haar 10 jaar als presidente in ons midden hebben. Haar vast geloof is nu over gegaan in aanschouwen. Ze zal nog lang in onze herinnering blijven voortleven.
„Rondom het Woord", Bowmanville.

On January 15, 1982, our Lord called home, after much suffering, our dear wife, mother, and grandmother,

ELIZABETH VAN DYK
(nee Schilstra)
Born March 29, 1915, in Heeg, Friesland, The Netherlands. Married for nearly 43 years. Beloved wife of Marten Van Dyk.
Mother of:
Jim & Grace Van Dyk — South Lyon, Mich.
George & Ann Van Dyk — Bowmanville, Ont.
Frank & Florence Brink — Water-ville, N.S.
George & Hilda Feddema — Bowmanville, Ont.
Gerry & Margaret ten Brink — Cornwall, Ont.
Martin & Hattie Van Dyk — Brantford, Ont.
Julius & Joanne de Jager — Peterborough, Ont.
John & Elise Van Dyk — St. Catharines, Ont.
22 grandchildren
"So we say with confidence, 'The Lord is my helper; I will not be afraid. What can man do to me?'" (Hebrews 13:6).
Funeral service was held in the Maranatha Chr. Ref. Church, Bowmanville, Ont., on Monday, January 18, 1982. Rev. Harry J. Bout officiated.
Home address: R.R.#4, Bowmanville, ON L1C 3K5

Classified Advertising

OBITUARIES

On January 14, 1982, the Lord took home to live with him forever our dear husband, father, and grandfather,

ANDY VELLINGA

In his 74th year.
Beloved husband of Dirkje Vellinga (nee Nauta)
Dear father and pake of:
Hugh & Tena Van Schepen — Brampton, Ont.
Henry & Hilda Meyer; Jason, April, Terry — Tillsonburg, Ont.
Home address: 35 Centennial Ave., Aylmer, ON N5H 2X1

TEACHERS NEEDED

BURLINGTON: Trinity Christian School invites applications for positions in the **primary, junior, and intermediate** divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

Trinity Christian School invites applications for the position of principal

for the start of the 1982-83 school year.

Trinity has K through 8 with 7 full-time and 2 part-time teachers.

For applications and information contact:

**The Chairman of the Education Committee,
Mr. John Streefkerk,
c/o Trinity Christian School,
650 Walker's Line, Burlington, ON L7N 2E7
(416) 634-3052 (school) or (416) 336-2291 (home)**

IMMANUEL CHRISTIAN SCHOOL in Lethbridge, Alberta

is now accepting applications for the 1982/83 school term.

Our school currently offers christian instruction to 675 students in kindergarten through grade 12.

Besides definite full time openings in both,

Special education and library

we anticipate vacancies in other areas of the school as well.

If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!

Send all correspondence to:

Mr. H. Konynenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

The Calgary Christian School

invites applications for the following possible openings in teaching positions for 1982-83:

- **Primary** (applicants with music education will have preference)
- **Remedial**
- **Junior High — Language Arts**
- **Junior High — Math, Science**
- **Secondary Business**
- **Senior High Counseling**
- **Vocal and Instrumental Music**
- **Senior High — Social Studies**
- **Senior High — French**

Arrangements can be made for interviews in Ontario, Michigan and Iowa around March 1, 1982.

Please inquire or apply to:

Ulrich Haasdyk, Principal
Calgary Christian School
2839 49th Street, S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics

Science — general, chemistry, physics

Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal

604-581-1033 (school)

or

604-524-6753 (home)

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Calvin College

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Dr. Carl J. Sinke, Chairman

Mathematics Department

Calvin College, Grand Rapids, Michigan 49506

(616) 949-4000 Ext. 353

Calvin College is an Equal Opportunity Employer

TORONTO: Toronto Central Christian School is inviting applications for a **primary teacher** (grades 1 through 3). Duties to commence in **March 1982**.

We are also soliciting applications for the position of **teaching principal** for the 1982-83 school year. Please direct applications and resumes to: Miss Hilda Roukema, principal, 55 Salisbury Ave., Toronto, ON M4X 1C5. Phone: (416) 968-2036 (school).

BARRIE: Timothy Christian School invites applications for the position of **principal** for the 82/83 school year. Please submit applications and resume before March 1, 1982 to: Mrs. Hilda Dykstra, Secretary of the Ed. Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades**. For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

GEORGETOWN: Georgetown District Christian School invites applications for possible openings for **all the levels** for the start of the 1982-83 season. For applications and information call: Mr. George Petrusma, R.R.#1, Georgetown, ON. School phone number: 877-4221; home phone number: 877-6444.

DUNCAN: Duncan Christian School invites applications for a **grade 3-4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent. Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

SMITHERS, B.C.: The Smithers Christian School Society has openings for 1982-83 in the areas of **Business** and **Social Studies** on the Highschool Campus, and possible openings in the **Elementary School**. Please send inquiries and applications to: Mr. R. Moeliker, principal, Box #3635, Richmond, BC V6J 2N0. Phone: (604) 847-4238 (school).

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C.S.I. District II (Manitoba, Saskatchewan, and Alberta) has decided in principle to hire a full-time **curriculum co-ordinator** commencing September, 1982. Please send resume or request for job description before February 1, 1982 to:
Ary De Moor
10705 - 139 St.
Edmonton, AB
T5M 1P6
[403] 455-8904

TEACHERS NEEDED

The Association for Christian Education of

St. Catharines

operating

**Calvin Memorial
Christian School**

**Beacon Christian
High School**

invites applications for

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Possibilities for: full or part time, vocal or instrumental, elementary or secondary. Experienced applicants preferred. Duties to commence September, 1982.

Inquiries and applications may be sent to:

Mr. Jack Zondag,

Calvin Memorial

Christian School,

300 Scott Street,

St. Catharines, Ontario.

L2N 1J3

(416) 937-6302

Mr. John Vriend,

Beacon Christian

High School,

2 O'Malley Drive,

St. Catharines, Ontario:

L2N 6N7

(416) 937-7411

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

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elementary — primary and upper

junior high — language arts, social studies, math, French, art, drama (or combinations thereof)

high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)

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If you feel called to spend a summer sharing the gospel with children,
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- c. One person to direct Sports Program
- d. One person to direct Pool and Aquatics Program
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- f. One person to direct Music and Drama Program

Special consideration will be given to teachers with skills in the
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Also required: one assistant in maintenance, and one assistant in
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Salary commensurate with qualifications.

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COTTAGES

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mated that at least 400 pastors have attended "Discover Your Gifts" workshops. The committee trusts that these pastors will share their experiences by holding workshops in their respective congregations. The "Workbook" as well as the "Key Questions and Answers" are available from the Home Missions

office.

One-day workshops for pastors are scheduled in Munster, Indiana, February 4; Grand Rapids, Michigan, February 11; and Classis Rocky Mountain, March 4. Classical Home Missions committees wishing to hold pastors workshops should contact their regional home missionary.

Fridays, Feb. 19, 26;
March 5, 12, 19, 26
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Let's Play Chess

Editor: Pete Layer

THE NOVEMBER LADDER

Contestants	Problems:	#892	#893	#894	#895	Sub- Total	Prev. Total	Total
	Points:	3	2	6	4	15		
F. Vander Woude (II)		-	2	3	0	5	83	88
R. Buist (I)		-	2	3	2	7	78	85
K. Amsinga (VI)		3	2	-	0	5	61	66
J. Wilms (V)		3	0	4	2	9	48	57

COMMENTS

The ladder is shorter than usual this time because the deadline was set later than usual. Solutions postmarked before or on Jan. 4, 1982 will be honoured and included in the December Ladder. Only one solver, so far, made the effort to obtain the Christmas bonus by explaining the idea behind the problems #894, and #895. Reading the notes may help you get more points! Two solvers are on the verge of obtaining book prizes. Who would like to join them on the ladder?

NOVEMBER SOLUTIONS

#892 (GAME) 1. BxP ch., KxB; 2. R-R3 ch., K-N1; 3. Q-R5 ch., Q-R3; 4. N-B5! (Silent Move), QxQ; 5. N-K7 ch., K-R1 or 2; 6. RxQ mate. It was not a strictly one-way solution, however other Black moves lose immediately.

#893 (Leveshitz) Key: 1. Q-N1 threat; 2. QxN mate. Rather than pinning the KNIGHT on K4, White pins the Knight on B2 and allows the first Knight to perform a complete wheel movement for the variations. Try: 1. NxP? QxP no mate.

#894 (Speckmann) Key: 1. Q-K8 ch., K-R6; 2. Q-N5 and mate next move. Variations: 1. —, KxP; 2. K-B4 and mate next move. 1. —, P-N4; 2. Q-K7 and mate next move.

The idea (worth 3 points) is for the second and third variations to be identical (relative positions of the two Kings, Queen and black Knight Pawn are identical). This effect is not known to be possible without a checking move as key.

#895 (Ahues) Key: 1. B-Q2 threat; 2. B-B3 mate. Try: 1. R-K3? (threat B-B3 mate), B-K8 no mate. 1. R-B3?, RxN no mate 1. BxP?, BxP no mate.

The idea or theme (worth 2 points) is for the solution and these three tries to make room for the King to give discovered check in case Black plays 1. —, N-N4. Only the move which does not cover the Pawn on Q3 is the correct one. Note that 1. N-K1 fails on 1. —, N-N4.

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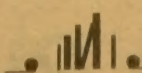
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Books

Biography

Hero of our native people

You Call Me Chief by Hilda Mortimer with Chief Dan George; Doubleday, Toronto, Ont., 1981; cloth, 182 pp., \$14.95. Reviewed by Aileen Van Beilen, Toronto, Ont.



The late Chief Dan George is one of the most well-known of West Coast Indians. His fame has arisen largely because of his role in *Little Big Man* and other Hollywood mov-

ies. But Chief Dan George is not a Hollywood Indian; he used his career to promote a sense of pride among native peoples and struggled to maintain his integrity in a world which either ignored or suppressed his cultural differ-

ences.

Hilda Mortimer's account takes place over a ten-year span, from 1966 to 1976, with frequent references to the years of Chief Dan George's childhood and youth. Mortimer is very sympa-

thetic to the struggle that native peoples have to maintain a sense of pride and self-worth in the midst of a culture which often despises their traditional values. Mortimer's criticism of the church and its role in denying Indians the opportunity to speak in their own languages and teach others their views of life and of creation is especially sharp.

You Call Me Chief is a well-written book. Its expression of native people's views of themselves and of the dominant North American culture contributes, albeit as a small beginning, to understanding the problems of a people who are becoming increasingly vocal about their anger and their unwillingness to watch their ways of life die out.

Sermons to dig into

Expository Studies in 1 John. Life by the Son. A Discovery Bible Study Book by Ray C. Stedman; Word Books Publisher, Waco, Texas, 1980; G.R. Welch, Burlington, Ont.; 381 pp., \$10.75. Reviewed by Rev. Johan D. Tangelier, Strathroy, Ont.

Some time ago on visiting one of my elderly parishioners in the hospital I found him reading sermons. How many still have this habit? Wasn't Word, the publisher, too optimistic when he decided to get this book of sermons on the market? So much in the evangelical book world is so very light and frothy that I wonder about the Christian reader's desire to do some serious study of scripture. Fortunately, Stedman's book doesn't fit the lightweight category. He leads the reader into a treasure house. *Life by the Son* is a serious attempt to discover the meaning of the biblical message and to apply it to those who seek guidance. Expository preaching and writing is not easy. But it is richly rewarding. It strengthens one's faith and deepens knowledge of scripture.

Are you out of touch with God? Does your relationship with your fellow believers need repair? What are the obstacles to good fellowship, and how do we overcome them? Stedman believes that the apostle John is the great "Mender... whose special mission is to call believers back to the strong foundational faith which they had from the beginning." He has divided his study into five major themes, issues that need constant watching and mending: fellowship, truth, righteousness, love and assurance.

The reading of expository sermons is a good habit either to maintain or to get into. Achieving spiritual growth still takes work. Every student of the Word can benefit from this book. This paperback is well worth purchasing.

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In defense of the faith

by Harry Blamires

Harry Blamires is an unusual British educator and author whose books deserve careful reading. His *Christian Mind*, first published in 1963, was a forth-right defence of biblical religion. Blamires is especially critical of those who profess to be Christians but distort the Christian faith in their attempt to make it more compatible with the faith of modernism.

Blamires' latest book *Where Do We Stand? An Examination of the Christian's Position in the Modern World* (Servant Books, Ann Arbor, Michigan, 1980) is a hardhitting description of many controversial issues held up to the light of biblical revelation. The polemical style of this book is enlivened with an underlying sense of humour. As in his earlier books, Blamires comes down hard on the faith of secularism, and especially its fraudulent claims made in the name of relevance and freedom.

The following quotations are focussed on education, authority, and the antithesis between the church and the world, all subjects about which there is no end of confusion among Christians. Blamires' comments are especially helpful in clarifying the uniqueness of the Christian faith.

Education

"Too long we have assumed that the Christian's business in education is to keep alive specialist instruction in the Bible. The idea that the Christian faith is a 'subject' parallel to other subjects can be damaging. The Christian element in education is not just something which you added on top of a whole lot of other things; divinity or religious knowledge added on top of English, history, geography, French, mathematics, and science, just as you might add one extra course to any already substantial meal. You have enjoyed your soup, fish, meat, and dessert; now you add cheese and cookies to round it all off. You have had your English, history, science, and mathematics; and now you add religious knowledge to top it off neatly."

"Christians need their mathematics and science as much as anyone. No doubt the best metaphor to define the place of Christianity in the educational diet is the biblical one. Christianity is the salt that gives a different flavour to everything you eat without altering its essential character, without eliminating any of its distinctiveness, indeed, on the contrary, forcing its true distinctiveness onto the palate."

Authority

"Authority saves us from authoritarianism. The public mind in our generation has been confused and misled precisely by concealment of the fact that in religion, in education, in the life of society generally, it is authority that saves us from authoritarianism. It is respect for the central orthodoxies of law, culture, and religion that alone preserves us from a multiplicity of intolerable petty authoritarianisms exercised by those who have the loudest voices, the strongest arms, or the most assertive egos."

"Without submission to authority and discipline there is no culture; there is only sub-culture — the idle acceptance of the easily assimilable that bypasses understanding and lays its touch on the senses at their rawest. It is no accident that the age in which authority and discipline are increasingly discounted in religious and educational circles should be the age of the pop star, the telly addict, the age of mindless wallowing, hour by weary hour, in stillborn verbal banalities tricked out with rhythmic and harmonic clichés of surpassing staleness and insipidity."

Antithesis

"The interpenetration of the Christian church and secular society challenges Christians to be alertly sensitive to the characteristics of the Christian faith which distinguish Christians from others with whom their aims overlap in wanting to live good lives and make a better world."

"The antithesis between the church and the world is essential to Christian thinking. Nothing has been more damaging to the Christian cause during the last fifteen or twenty years than the assumption by some Christians that

there is something outmoded in the notion of conflict between the church and the world. We accept, of course, that the expression 'the World' is used in a variety of ways. However, the biblical connotation which opposes the Christian to the world is a necessary device for defining the Christian's otherworldly affiliation to an order whose criteria of love, obedience, and self-sacrifice are antithetical to everything we mean by worldliness. Yet a habit has grown up in some circles in recent years of rightly asserting that this is God's world, and then subtly insinuating that the biblical antithesis between the church and the world is therefore obsolete."

"The Incarnation was, after all, the basis of a rescue operation for fallen man. It is not the prior fact of the Christian revelation. The creation comes first. When God entered the world in human form, he came to a fallen world with the purpose of offering redemption from sin; it ill becomes us to pretend that we have no sins to be redeemed from. Had God's incarnation in Christ itself obliterated sin from the human scene and restored man to his pristine innocence, then there would have been no need of a crucifixion."

"In short, the twentieth-century Christian social gospel for the world in its practical manifestations is now in tune with powerful currents of thought outside the church; but the Christian's unchanging understanding of man's nature and vocation is at loggerheads with established thinking. Is it not therefore incumbent upon us to adjust our priorities, and to strive to counter intellectual apostasy with the same buoyancy and relish with which we confront social injustice?"

"The social gospel focuses attention so sharply on earthly well-being that we naturally find ourselves in alliance with secular trends as we try to put it into practice; and this alliance carries with it the danger of blanketing the basic differentiae of Christian commitment. The Christian social gospel may be desperately needed and yet not be the overriding need at a time when our culture is under attack from the forces of disintegration and nihilism."

Treachery

"There is no doubt that at present professedly Christian voices keep urging us to serve the world as a Christian duty when what in fact they are inviting us to do is to form the kind

of alliance between church and secularism which would be treachery to our Lord. It is not the church's business to blur the distinction between a godless civilization and the kingdom of God. It is certainly the Christian's duty to enter into the life of that civilization in the form of a servant; but in so far as he enters effectively, to that extent the civilization ceases to be a secular civilization at the point of his entry."

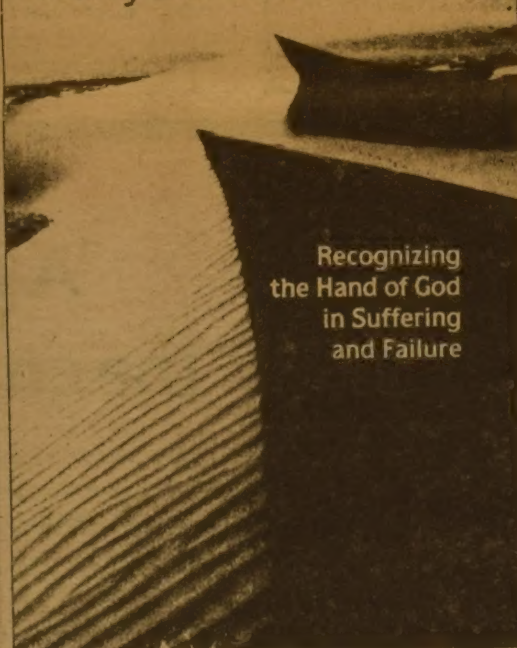
"Any notion that this protective armour of the intellectual, moral, and spiritual disciplines is no longer needed in the modern 'educated' world — any notion that the Christian has nothing to defend but only something to share — should have been dispelled by the difficulties and confusions of the last two decades. It is now clear to the thoughtful that the hope of converting the world by the device of labelling it 'Christian' in advance of conversion has not been justified by results."

"If Christians generally begin to fall for the deceptive fallacy that being Christian essentially means being with everybody around them in mind and spirit, then their faith will evaporate. It cannot survive without the embodiment of act and word; and the embodiment of act and word is not just a matter of good works. As we have already shown, good works alone can never distinguish the Christian qua Christian."

Readers steeped in the Reformed world-and-life view may have some questions about Blamires' use of such terms as "rational," "irrational," "nature" and "supernature." Some will disagree with his conclusions, for example, on the ordination of women. But his basic stance is firmly rooted in biblical revelation and is articulated with admirable zest and insight. Blamires provides a welcome relief from the flabby writing that marks so much of that which is passed off as "Christian literature" today. Those who look for prophetic leadership will enjoy this book and they will be strengthened in their Christian conviction.

A God Who Acts

Harry Blamires



Recognizing the Hand of God in Suffering and Failure

Books

Missions

Worldwide evangelism: A census

Unreached Peoples '81 edited by C. Peter Wagner and Edward R. Dayton; David C. Cook, Weston, Ont., 1981; pb., 467 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

How well is the gospel advancing in the Third World? Do African, Asian and Latin American churches still largely depend on missionary aid? Within the last few years, many new mission groups have come into existence, particularly in non-western countries. In addition, many western mission agencies are setting specific goals for reaching the hitherto unreached. Studies show that there are at least 8,643 Third World missionaries, by actual count, being sent out by 430 missionary societies. It is estimated that it

would not be unrealistic to speculate that the actual figure might be nearer to 20,000 Third World missionaries.

A wealth of information on mission needs and opportunities is presented in this third volume on the **Unreached Peoples** series, which began in 1979 under the sponsorship of the Strategy Working Group of the Lausanne Committee for World Evangelization (LCWE). The fundamental purpose of **Unreached Peoples** is to enhance world evangelization.

This 1981 edition features the peoples of Asia. This book narrows the peoples in Asia down to meaningful groups such as businessmen, high-rise dwellers, and college students. For example, descriptions are given of the Jeepney drivers in Manila (Philippines), the industrial workers in Taiwan, the lepers of Central Thailand; and the prospects of

winning them for the Lord. The editors explain their task as an attempt "to identify enough people groups to challenge the church to her task of world mission, to help the church in a particular country recognize that there are unreached people for whom she is responsible, to convince the church that seeing the world as people groups brings new understanding and new hope to the cross-cultural task, and lastly, to provide demonstrations that approaching cross-cultural evangelism as people groups is actually effective. God honours it; people are won to Christ and made effective members of his kingdom. It is this approach which makes us not only welcome criticism and correction, but solicit it. We are only a vehicle that we hope God will use to strengthen his church."

Evangelism committees and

church libraries should have this book on hand. The statistics of the unreached drive us to prayer; the articles on mission approaches lead to the rethinking of our methodology. The case studies of

such groups as "Singapore's English-speaking Teenagers: Factors in Evangelization" will widen our perspectives for the fields which are white unto harvest while the labourers are few.

Politics

Advice of politicians

Christians Organizing for Political Service: A Study Guide Based on the Work of the Association for Public Justice by James W. Skillen; Association for Public Justice Education Fund, Washington, D.C., 1980; 113 pp.; \$3.95. Reviewed by Harry Antonides, Toronto, Ont.

This handy study and action guide makes an excellent case for a biblical understanding of our political task and suggests a number of realistic, practical steps that can be taken now, even though it is written specifically for an American audience. Each chapter is followed by a series of suggested questions for discussion and a brief list of recommended readings.

James Skillen, who teaches

political theory and is the research director of the Association for Public Justice, stresses the peace-making task of the Christians in a deeply troubled world. Their task is not restricted to the church and the family but includes every sphere of man's cultural activities.

Skillen calls for self-examination and self-criticism by Christians since they have sometimes been "among the most self-interested, biased, racist, and self-righteous groups in North America." Whereas many Christians tend to think of their role in politics as something additional to the given political "reality," Skillen advocates a biblically integrated approach to politics on the basis of the Lordship of Christ.

Interest-group politics, so prominent in North America, is

an obstacle to a normative organization of political life because it fails to focus on public justice. Consequently, politics is reduced to procedures and processes, which in turn leads to political disintegration.

Another obstacle to a Christian approach to politics is the prevailing concept of plurality. Skillen pleads for the kind of plurality that will recognize the rights of communities and associations. One application of such pluralism would be proportionate representation of the electorate.

One thing is certain, if American Christians would have been guided by the insightful counsel of this study guide, the American political landscape would not now be dominated by the so-called moral majority and their muddled-headed "solutions."

Sociology

Early immigration: Drastic changes in the mosaic

Immigrants: A Portrait of the Urban Experience, 1890-1930 by R. Harney & H. Troper; Van Nostrand Reinhold, Toronto, Ont., 1975; 212 pp., \$9.95. Reviewed by Nicholas Terpstra, Hamilton, Ont.

The period of 1890-1930 witnessed a dramatic increase in immigration to this country. It was, however, an increase with a difference. Whereas earlier immigrants had come largely from the British Isles, the late nineteenth century saw an increase in the number of East and South Europeans. These were people who by race, language and religion posed a challenge to Canada's largely Anglo-Saxon and Protestant society.

Immigrants attempts, quite literally, to give a portrait of that challenge. Made up largely of photographs, with an accompanying text based on contemporary speeches, newspaper accounts and public commission reports, the book illustrates the character and impact of immigration on Canadian cities.

Marked off by unusual customs and languages, the immigrants were further segregated in ghettos,

where overcrowding and the lack of work led to poor housing, sanitation, nutrition and health. And while some Canadians attempted to relieve conditions, many feared the effects of wide-scale immigration of people of "lower stock" (such as Jews, Slavs, South Europeans) and reacted by attempting to impose, or at least preserve British and Protestant ideals through schools, social programs and government agencies.

One could fault the book for narrowness. It deals solely with Toronto, ignoring the experiences of immigrants in Montreal, Win-

ipeg, Edmonton and other Canadian cities which saw the growth of significant immigrant communities in the period. In addition, its authors often display an attitude of easy superiority, chastising early twentieth century bureaucrats, teachers, clergymen and authors for lacking the advanced sensitivity, awareness and cultural values of mid-1970s University of Toronto professors. These are annoyances which weaken the book, yet the wealth of photographs and contemporary writings make it a valuable and interesting work all the same.

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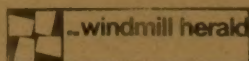
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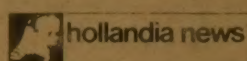
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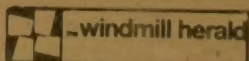


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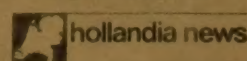
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Books

Theology

Current views in Evangelical thinking

Perspectives on Evangelical Theology edited by Kenneth S. Kantzer and Stanley N. Gundry; Baker Book House, Grand Rapids, MI, 1979; G.R. Welch, Burlington, Ont.; cloth, 289 pp., \$11.95. Reviewed by Dirk J. Hart, Grand Rapids, MI

This book presents us with 20 papers from the 30th annual meeting of the Evangelical Theological Society. There are 13 essays on systematic theology, 3 on biblical theology and 2 each on philosophical and pastoral theology.

There are papers for and against the ordination of women, 3 different views on predestination, one a broad overview of the Holy Spirit in Christian theology, another on ethnic Israel in Romans 11. On the whole, a smorgasbord of stimulating essays which permits the reader a

little taste of what is going on in the minds of evangelical theologians today.

It is refreshing to hear Klaus Bockmuehl say that systematic theology "must be exercised singlemindedly for the one goal: the advance of the gospel." In the same essay he says that prayer is not only an important topic for the systematic theologian, but also his "elementary and ultimate task."

Prof. Fred. H. Klooster of Calvin Seminary reviews recent views on election and defends the Canons of Dort. On the same subject, Wesleyan Prof. Wilber T. Dayton neatly skirts the real issues and Lutheran David P. Scaer says that the atonement embraces all men, but only those who are eventually saved are elect.

Ronald J. Sider and Harold O.J. Brown both present an essay on the theology of liberation.

People who feel they cannot keep up with everything in theology and who have therefore missed the big debate on liberation theology should by all means read these 2 essays. They are worth the price of the book.

Earl D. Radmacher defends dispensational theology and even calls to his defense A.A. VanRuler and G.C. Berkhouwer. He raises again the old issue of the literal interpretation of prophecy and posits 2 divine programs: a redemptive program and a kingdom program. It is certainly a step in the right direction to see that a dispensational premillennialist is reading VanRuler and Berkhouwer, but I doubt that he is reading them correctly.

Is evangelical and reformed theology alive and well? Judging from these essays, good things are brewing. Yet, when will we get a complete, basic, biblical systematic theology, written not

for scholars and seminarians, but for the inquiring adult believer who has little knowledge of foreign languages? Louis Berkhof will not do for this purpose, nor will Gerrit Berkhouwer, J.I. Packer and R.W. Stott have contributed important pieces so far. And James Montgomery Boice comes close from what I have read in his four-volume **Foundations of the**

Christian Faith.

I am looking for a systematic theology that will take the theology of the Holy Spirit seriously as well as such things as the doctrine of the church, of the Christian life and missiology, without skirting such modern issues as liberation theology, hermeneutics and the trustworthiness of the Bible. To top it off, it all has to be readable.

Sociology

Our knowledge of other cultures

Covering Islam: How the Media and the Experts Determine How We See the Rest of the World by Edward W. Said; Pantheon Books, New York, 1981; Random House, Mississauga, Ont.; pb., 186 pp., \$5.25; hc., \$14.25. Reviewed by Theodore Plantinga, Grand Rapids, MI

This book is not exactly what the subtitle suggests. It does indeed deal with the treatment of Islam in the American news media, but the issues it raises go far beyond journalism. The ultimate question it points to is how it is possible for one culture to have genuine knowledge of another.

Prof. Said makes the inadequacies of newspaper and television reporting his starting point. In a central chapter we find a treatment of the Iranian hostage crisis, a time when passions and anxieties ran so high that a meaningful comprehension of the Iranian brand of Islam simply could not be achieved. The result was a series of costly errors. Prof. Said manifests a sympathy for Islam in what he writes, but he is not simply an apologist for the Islamic world. His real plea is for greater understanding internationally as a basis for world order.

Our Christian educational system could benefit from a careful consideration of Prof. Said's book. The Islamic world and the Far East, to take only the two most prominent examples, are too much neglected in our curricula. Prof. Said argues convincingly that genuine, meaningful knowledge of other cultures is not to be based on purely practical or commercial interests — in other words, a pragmatic approach.

The Christian faith, I believe, provides us with a basis for understanding other cultures and seeing how religion functions within a culture. But we have not utilized the foundational insights which our faith provides to advance beyond the Western world's inadequate secular comprehension of "foreign" parts of the world. Here there remains a significant task and leadership role for our Christian colleges.

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